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ART. I. *Memoirs of Horatio, Lord Walpole;* selected from his Correspondence and Papers, and connected with the History of the Times from 1678 to 1757. By William Coxe, M.A. F.R.S. F.A.S. Rector of Bemerton. 4to. pp. 500. 3l. 3s. (5l. 5s. large Paper.) Boards. Cadell and Davies. 1802.

THIS work may be considered as a continuation of Mr. Coxe's Memoirs of Sir Robert Walpole, since it relates principally to the same period, and serves, from private documents, to dispel much of the darkness which hangs over the transactions of that busy and eventful time. Horatio Walpole was brother to the Minister, and was employed by him and his brother-in-law Lord Townshend in several negotiations of considerable difficulty; in which the exercise of great address and forbearance was necessary to conduct them to a happy conclusion. At the Hague, we view him conciliating the favour and securing the esteem of the pensionary Heinsius, and afterward of his successor the able but irritable Slingelandt. At Paris, we see him equally in the confidence of the Regent Orleans, of the Duke of Bourbon, and of Cardinal Fleury; who, notwithstanding his characteristic caution and timidity, treated him with unreserved openness and undisguised affection. In all these situations, Mr. Walpole discovered those talents which justified his appointment, and shewed that he was indebted for it as much to his merit, as to his near relationship with persons who were in power; while the length and sincerity of his services fully justified his subsequent elevation to the peerage, by the title of Baron Walpole of Wolterton, Norfolk.

In his preface, Mr. Coxe states that, having obtained access to the papers and correspondence of Lord Walpole at Wolterton, he found them so interesting and important, that he purposed to print a selection, preceded by a brief biographical narrative; and, from the following short view of the different offices which this minister filled, it is evident that such a work was calculated to gratify public curiosity, and to increase the stock

of general information, respecting a portion of English history on which few authentic documents have appeared:

'From an early period of his life, Lord Walpole was engaged in a public capacity. In 1706, he accompanied General Stanhope to Barcelona as Private Secretary, and was employed in various missions of consequence. In 1707, he was appointed Secretary to Mr. Boyle, first as Chancellor of the Exchequer, and afterwards as Secretary of State; and, in 1709, accompanied the Duke of Marlborough and Lord Townshend, who were Plenipotentiaries at the Congress of Gertruydenberg. Soon after the accession of George the First, he was successively Under Secretary of State, Secretary to the Treasury, and Envoy at the Hague, until the schism of the Whig Ministry, which terminated in the resignations of Lord Townshend and his brother, as well as his own.

'In 1720 he became Secretary to the Duke of Grafton, Lord Lieutenant of Ireland; was re-appointed Secretary to the Treasury, and again deputed to the Hague.

'In 1723 he commenced his Embassy to Paris; and continued to fill that important station until 1730. In 1733 he was nominated Embassador to the States General, and remained at the Hague until 1739, when he returned to England.

'During the whole period of Sir Robert Walpole's administration, Lord Walpole was an able and useful coadjutor to his brother, both in and out of Parliament; and was consulted in all business of State, particularly foreign transactions. During his residence abroad, besides official dispatches, he maintained a private intercourse of letters with his brother, and even a confidential correspondence with Queen Caroline, who reposed the fullest reliance on his talents and integrity.

'Although, from the time of his brother's resignation, he filled no official station; yet, in consequence of his abilities, experience, and weight among his party, he retained a considerable influence over many of the Ministers; he was confidentially consulted by Mr. Pelham and Lord Chancellor Hardwicke, and often gave his opinion in the most frank and unreserved manner to the Duke of Newcastle, to the Duke of Cumberland, and even to the King.

'The importance of his Correspondence and Papers will fully appear from this Sketch of his Life; and it would be difficult to point out another character, who, for so long a period, was more trusted with the secrets of government, more acquainted with the motives and springs of action, and who possessed more influence in the direction of foreign and domestic affairs.'

Mr. Coxe was obliged, however, to relinquish his design, on account of the magnitude of the undertaking; from the fear 'that so extensive a publication, consisting principally of state-papers, would not have a sale sufficient to repay the necessary expences;' and instead of that work, he now submits to the world the present production.—The important documents found at Wolterton occupy 160 large volumes, and comprize,

'I. Mr

'I. Mr. Walpole's correspondence with George the Second, Queen Caroline, and the other branches of the Royal Family, at different periods of his life.

'II. His official and private correspondence with Sir Robert Walpole, the Secretaries of State and Foreign Ministers, from the commencement of his political career, to the resignation of his brother.

'III. Letters of the most private and interesting nature, which passed between Mr. Walpole, the Duke of Newcastle, Mr. Pelham, Mr. Trevor, Lord Chancellor Hardwicke, the Hon. Philip Yorke, late Earl of Hardwicke, and others, from the period of Sir Robert Walpole's resignation to his own death.

'IV. A numerous collection of Deductions, Memorials, Projects, and Observations, on a variety of political subjects; together with the draughts of several speeches in Parliament.

'V. Mr. Walpole's Apology. This authentic document, written by himself towards the latter end of his life, and still preserved in his own hand-writing, contains a candid and lively narrative of his transactions from 1715 to 1739.

'Among these articles I have principally availed myself,

'1. Of his Apology, the greater part of which is printed in these Memoirs.

'2. Of his extensive Correspondence during his Embassy at Paris.

'3. Of that part of his Correspondence with Queen Caroline, and the other branches of the Royal Family, which was not printed in the Memoirs of Sir Robert Walpole, particularly his interesting letters to the Duke of Cumberland in 1746 and 1747.

'4. His Miscellaneous Correspondence, from 1742 to 1757.

'5. Thoughts on the Utility of an Alliance with Prussia, occasioned by the approaching death of the King, 1740.—Project of a Grand Alliance, founded upon a good understanding between his Majesty and the King of Prussia, Oct. 5, 1740.—Rhapsody of Foreign Politics, occasioned by the conclusion of the Treaty of Aix-la-Chapelle in 1748, and that with Spain in 1750; and other documents, which are referred to in the course of the narrative.

'6. The substance of a Speech on the question for continuing the Hanover troops in the pay of Great Britain, 1743.—Substance of a Speech in the Committee of Supply, on the demand of the Empress-Queen for £.100,000, 1749.—Mr. Walpole's Speech in a Committee of the whole House, upon a motion that a sum not exceeding £.32,000 be granted to his Majesty, to make good his engagements with the King of Poland, Elector of Saxony, by treaty, 1752.'

In addition to these sources of information, the author has had recourse to various others enumerated in the Preface; to the Memoirs of Sir Robert Walpole, particularly the Orford, Waldegrave, Grantham, Harrington, Melcombe, and Keene Papers; to the Hardwicke and the Etough Papers; and to those which belonged to the first Lord Hampden, and to Sir Charles Hanbury Williams.

As this period of English history has lately passed in review before us in our account of Sir Robert Walpole's Memoirs*, we shall content ourselves on the present occasion with making such extracts as, we trust, will most gratify our readers, and will point out to them the manner in which the work is executed. For the great skill and address which were manifested by Mr. Walpole in several of his embassies, we must refer to the volume; since the detail of the particulars, which required the exertion of these qualities, is too long for our insertion.

The author's short account of the Duke of Orleans, and of the state of politics in the two countries in the year 1723, when Mr. Walpole was sent to Paris, will tend to point out the objects of his mission, and some of the difficulties which he then had to encounter:

'Philip duke of Orleans, who is better distinguished by the title of Regent of France, was son of Philip duke of Orleans, brother of Louis the Fourteenth, by Elizabeth of Bavaria his second wife. He was born in 1674, and gave striking proofs of quick comprehension, lively parts, and great talents. At an early period he highly distinguished himself in the military line; at the age of seventeen he was intrusted with the command of the corps de reserve at the battle of Steinkirk, where he was wounded in the shoulder; and at the battle of Nerwinden in 1693, he displayed heroic intrepidity, and was five times surrounded by the enemy. In 1706 he commanded the French army at the celebrated siege of Turin, and had his advice been followed, according to the honourable testimony of prince Eugene himself, the siege would not have been raised. Instead of waiting the approach of the enemy within the lines, which were too extensive to be defended, he proposed to lead the army to the attack, but was over-ruled in a council of war, and thwarted by the obstinacy of Marchin, and the jealousy of La Feuillade. But when the lines were forced, and the French army thrown into confusion, when Marchin was taken prisoner, and La Feuillade overwhelmed with despair was incapable of acting, the duke of Orleans resumed the command, and made the most heroic exertions. Though twice wounded he continued in the hottest of the action, and when the troops gave way, called the officers by their names, animated the soldiers by his voice, and led the troops repeatedly to the charge. Overcome at length by pain, and weakened by loss of blood, he was compelled to retire until his wounds were dressed; but instantly returned to the field of battle, performed the duties of a general and a soldier, and when the disorder and confusion became irreparable, by his presence of mind and skill saved the remnant of the army. The king and nation did justice to his military talents, and the successful campaign which he made in Spain increased his reputation.

'Having incurred, by his sarcastic railleries, the ill will of the princess Ursini, and of madame de Maintenon, and excited the jea-

* See M. R. Vol. xxvi. N. S. p. 138.

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lousy of Philip the Fifth by aspiring to the crown of Spain, he lost the command, and was never afterwards employed by Louis the Fourteenth.

'Being thus reduced to a state of inactivity and disgrace, he gave a loose to his passions, and broke out into those infamous excesses which disgrace his memory, and to which he was instigated by the example and encouragement of his preceptor du Bois. If it were possible to draw a veil over these enormities, no prince was ever more highly distinguished for personal accomplishments, engaging manners, winning affability, charms of conversation, and love of science: even in the midst of his excesses, he was adored by all ranks of people, who attributed his vices to du Bois, and his virtues to himself.

'The vindictive spirit of madame de Maintenon followed him in his retirement; the premature deaths of the dauphin, the dukes of Burgundy and Berry were attributed to poison, and the duke of Orleans was accused of an intention to secure the crown of France by the murder of the whole royal family. These infamous reports were countenanced by madame de Maintenon for the advancement of her darling the duke of Maine, and made a deep impression on the mind of Louis the Fourteenth. In consequence of these ill-grounded suspicions, and from a misplaced affection to his natural son the duke of Maine, the king, by his will, instead of declaring the duke of Orleans sole regent, restricted his authority by a council of regency, and by intrusting to the duke of Maine the protection of the young sovereign's person, the superintendance of his education, the command of his guard, and the government of his household. But this will being annulled by parliament, through the influence, and on the representations of the duke of Orleans, he was declared sole regent, with more enlarged powers. The first acts of his administration were to appoint seven councils for the management of public affairs, and to hold a bed of justice, in which the king assisted to confirm the new regulations.

'The peculiar situations of the duke of Orleans and George the First changed the discordant politics of the two cabinets, and united the interests of England and France. By the treaty of Utrecht it was stipulated, that the crowns of France and Spain should never be joined in the same person; and Philip duke of Anjou was acknowledged king of Spain on renouncing his right to the crown of France, which was to devolve on the duke of Orleans should Louis the Fifteenth die without issue male. The young monarch being of a sickly constitution, this event was not improbable; and Philip, notwithstanding his renunciation, entertained designs of ascending the throne of France, and was countenanced by a considerable party in the kingdom. Hence the duke of Orleans, threatened with the loss of the succession, favourably received the overtures of England as the only power able to support his right, and George the First was equally anxious to conciliate the friendship of France, as the principal means of counteracting the schemes of the jacobites, and annihilating the hopes of the pretender. When their interests thus concurred, it was not difficult to adjust the conditions of a treaty of al-

lianee; after a few obstacles and delays, occasioned by the volatile character of the regent, a negotiation was commenced by the earl of Stair at Paris, continued by Mr. Walpole and Chateauneuf the French minister at the Hague, and finally concluded by secretary Stanhope and du Bois the confidential friend of the regent.

'The principal articles of the treaty which formed the bond of union between the two countries, were, on the side of the regent, to send the pretender beyond the Alps; and on the part of George the First, to guaranty, in conformity with the peace of Utrecht, the eventual succession of the house of Orleans to the crown of France. This singular alliance, concluded on the 21st of August 1716, formed the commencement of a new æra in the political annals of Europe, and united the rival powers of France and England, whose enmity had deluged Europe with blood, and whose union produced a long and unexampled period of peace and tranquillity.'

Of the Cardinal du Bois, who has justly been represented as infamous for his vices, though erroneously described as a man without abilities, a brief sketch is given; which we shall transcribe, as interesting on account of the influence which he possessed over the mind and conduct of the regent:

'William du Bois, who thus attained the highest station in church and state, was the son of an apothecary in Limousin, and was born in 1656. Chance having made him sub-preceptor to the duke of Orleans, his supple temper, insinuating manners, versatile talents, and indefatigable perseverance in promoting his own views, raised him to the highest honours and employments of the State. The notorious infamy of his private character has induced superficial observers to deny him abilities which he really possessed, and not sufficiently to appreciate his capacity for public business, and talents for negotiation.

'In fact he did not solely gain the favour of his pupil by flattering his passions and pandering to his vices, but he inspired him with a love of science, rendered natural philosophy easy and familiar, and instructed him in political knowledge. He also accompanied the young prince in some of his campaigns, and displayed at the battle of Steinkirk a striking instance of personal valour and humanity. Marshal Luxembourg, who commanded in that memorable engagement, said to Louis the Fourteenth, who mentioned that the Abbé Pelisson died without confession, "I know another Abbé who might die in the same situation." "Who?" enquired the king. "The Abbé du Bois," returned Luxembourg, "who intrepidly exposed himself to danger in the battle of Steinkirk. I met him in every part of the field." At the conclusion of the engagment he prevailed on the duke of Chartres to give orders for the removal and care of the wounded; he wrote also an account of the battle with equal spirit and precision, and his letter pleased and surprised Louis the Fourteenth.

'St. Simon has in his Memoirs agreeably detailed the circumstances of his extraordinary rise; but, in drawing his portrait, has delineated his vices, and forgotten his abilities. Marshal Villars, however,

ever, speaks more favourably of his public character. During the last year of his life, the enormous load of public business, and the ill state of his health, rendered him incapable of executing the duties of his office with his accustomed facility. The affairs of State were consequently in great disorder at his death, and hence, perhaps, arose the imputation of negligence and incapacity.'

The archbishopric of Cambray becoming vacant, Du Bois coveted that high dignity:

'But finding the regent disinclined to promote a person of his dissolute character, to a see recently filled by the venerable Fenelon; du Bois adopted the same plan which he followed in regard to the cardinal's hat. He wrote to des Touches, the French agent at London, to request that George the First would apply to the regent. The king, on receiving the application, burst into laughter: "Sire," said des Touches, who was in great favour with the king, "I feel no less than your majesty the singularity of the application; but it will be of the greatest importance to my interest to obtain it." "How," replied George, continuing to laugh, "shall a protestant prince interfere in making an archbishop of France? The regent himself will laugh, and pay no attention to my recommendation." "Excuse me, Sire," returned des Touches, "he will laugh indeed, but he will grant it; first out of respect to your majesty, and secondly for its singularity. Besides, du Bois is the person on whom my future condition in life totally depends, he will ruin me if I do not obtain from your majesty an urgent letter on this occasion; here it is already written; and the kindness with which your majesty has honoured me, leads me to hope that you will not refuse your signature." "Give it me," said the king, "since it will be of so much service to you;" and he signed it. The dispatch was immediately forwarded; the regent was convinced that du Bois had suggested this measure; but his appointment did not the less take place.'

On the death of the Regent, the Duke of Bourbon succeeded to the situation of prime minister, with talents very inadequate to such an appointment. He was entirely governed by Madame de Prié, his mistress; and though he retained the ministers employed by the duke of Orleans, yet the efficient agents in his weak and short-lived administration were four brothers of the name of Paris, whose rapid rise and singular adventures are recorded by St. Simon:

'Their father kept a solitary inn at the foot of the Alps, in a narrow pass leading to Italy. His four sons, who followed the occupation of muleteers, were active, industrious, and intelligent, and performed essential service by transporting provisions and forage across the mountains, to the army of the duke de Vendome in Italy, who, by the delay of his commissary, had been prevented from opening the campaign. The activity and zeal of the four brothers attracted notice; they were again employed, made great profits, and gradually became contractors themselves. After raising considerable fortunes

they repaired to Paris, where their talents were rewarded, and they were employed in the department of the finances, under the duke of Noailles and Argenson.

'During the regency, Law had great difficulty in suppressing their credit and influence; but on the overthrow of his system, to which they greatly contributed, they again rose into power. They principally directed the administration of the finances, under Pelletier de la Houssaie, who was made comptroller-general in 1720, and Dodun, who succeeded him in 1722; they were often consulted by du Bois, and noticed by the duke of Orleans. Being protected by madame de Prié, their authority was paramount under the administration of the duke of Bourbon. The eldest was distinguished by the name of Paris; the second was called la Montagne, from the sign of his father's inn; the third, Montmartel; and the fourth, Duverney, who had served as a common soldier, and was the most remarkable for his address and influence.'

As the Bishop of Frejus, afterward Cardinal Fleury, had so great an influence on the conduct of the French cabinet, and indeed on the politics of Europe, we shall present to our readers the author's account of this extraordinary and respectable prelate:

'Andrew Hercules de Fleury, was son of a receiver of tythes in the diocese of Lodeve, in the province of Languedoc. He was born on the 22d of June 1653, and discovering early signs of quick comprehension, was sent to Paris, at the age of six, and prosecuted his studies with great assiduity and success, under the Jesuits, and in the school of Harcourt. He distinguished himself by his public dissertations in Latin and Greek, in which he explained, with considerable learning, the principal doctrines of the Athenian philosophers. Being destined to the church, he obtained, in 1668, a canonry of Montpellier, by the recommendation of Pierre de Bonzi, bishop of Beziers, whose protection his father had acquired. This prelate, afterwards better known under the title of cardinal de Bonzi, archbishop of Narbonne, and grand almoner to the queen, was fascinated with the rising talents and insinuating address of young Fleury, introduced him at court, and procured for him the appointment of chaplain to the queen of Louis the Fourteenth, at the age of twenty. On the death of the queen, he was nominated, by the same interest, chaplain to the king. Under the auspices of his powerful protector, he was introduced to the first societies of Paris, and increased the favourable impression of a pleasing figure and fascinating countenance, by the amenity of his manners, the charms of his conversation, and the discretion of his conduct.

'These amiable qualities, which acquired him many friends, among the first persons of the realm, for some time retarded his promotion. Louis the Fourteenth was displeased with his courtly manners and general acquaintance, which appeared to him marks of dissipation, and in reply to the numerous applications for a bishopric, said, "Fleury has too many friends, and is too much a man of the world to fulfil the duties of an episcopal station."

'Fleury

'Fleury submitted patiently to these disappointments, and was at length, by the importunity of the archbishop of Paris, promoted to the see of Frejus, in Provence. Retiring to his bishopric, he performed his professional duties with extreme regularity, tempered the dignity of his high office with his characteristic suavity of disposition, liquidated, by the strictest œconomy, the debts which his predecessors had entailed upon the diocese, and rendered himself equally beloved and respected.

'He performed the most essential service to the town and district of Frejus, when Victor Amadeus, duke of Savoy, and prince Eugene, led a considerable army against Toulon. The inhabitants of Frejus, alarmed at the approach of the enemy, were preparing to retire, but were prevented by the bishop, whose interposition with the duke of Savoy saved the town from pillage on the payment of a moderate contribution.

'During three days, which the duke and prince Eugene passed in the episcopal palace, they distinguished the bishop with uncommon marks of attention; and Victor Amadeus was so much delighted with his conversation and manners, that he pressed him to accept the office of governor to his son, afterwards Charles Emanuel the First, an honour which the bishop declined; but he offended Louis the Fourteenth by performing Te Deum in the cathedral of Frejus, and publicly offering the holy water to the duke of Savoy, which was maliciously represented as an act of rejoicing for the success of his arms; circumstances which added obstacles to his further promotion.

'During his residence in his bishopric, he collected various memorials relating to the revenue, and the improvement of several branches of commerce, manufactures, and agriculture, which increased his political knowledge. He did not totally bury himself in his diocese; but made occasional excursions, appeared at court, and in the capital, and kept alive his antient connexions, particularly with the families of Noailles and Villeroy, to whom he principally owed his subsequent elevation.

'Louis the Fourteenth, having, at the instigation of madam de Maintenon, made by will an act of settlement for the government of the kingdom, during the minority of his grandson, which divided the administration, and the care of the young king's person, between the dukes of Orleans and Maine, under the controul of a council of regency, appointed marshall Villeroy governor; but was embarrassed in the choice of a preceptor, who was capable of that important trust, and calculated to conciliate the different parties. After much hesitation and difficulty he was induced, by the importunity of marshal Villeroy, to nominate Fleury, who, aware of this arrangement, had recently resigned the bishopric of Frejus for the abby of Tournus.

'Although the duke of Orleans, on the death of Louis the Fourteenth, annulled the will of the monarch, and assumed the sole regency: yet he confirmed the appointment of the governor and preceptor. During the turbulent and intriguing period of the regency, Fleury conducted himself with such circumspection as to give no umbrage

umbrage to the duke of Orleans or the cardinal du Bois; he entered into no cabals, he made no applications, either for himself or his friends; but seemed wholly attentive to fulfil the duties of his trust, and instantly gained an uncommon influence over the mind of his royal pupil. In the course of his employment, he omitted no opportunity of obtaining information on the domestic and foreign affairs of France, thus qualifying himself for the station which he afterwards attained.

'The disgrace of his patron marshall Villeroy, which seemed likely to involve him in the same catastrophe, contributed to strengthen his influence, and perpetuate his power. Informed of Villeroy's arrest, he precipitately quitted the court, and retired to Baville, a seat belonging to his friend de Lamoignon. The young king, deeply afflicted with the loss of his governor and preceptor, refused all sustenance, took no rest, and endangered his life by the excess of his grief. In this alarming situation, the retreat of Fleury being either purposely or accidentally discovered, a letter from the king, affectionately urging his return, and another from the regent, in terms no less flattering, after some affected delays, drew him to Versailles, where his presence instantly restored the king to health and tranquillity. He resumed his office, under the duke of Charost, the new governor: and though he suffered the imputation of ingratitude for deserting his former benefactor; yet he secretly exulted in the removal of an imperious master, and anticipated the most glorious prospects of future elevation.

'Soon after this event, Fleury gave a proof of great disinterestedness, or still greater ambition, by declining the archbishopric of Rheims, the first station in the kingdom, except that of a prince of the blood; declaring to the regent, who pressed him to accept it, that he preferred his station about the king's person, and in the council, to all the dignities upon earth. It is likewise a striking proof, either of his prudence or his integrity, that he did not supplant the duke of Orleans, and accept the office of prime minister, offered him by the king, on the death of cardinal du Bois. He seems to have stood in awe of the regent; and even before the disgrace of his patron Villeroy, he seldom ventured, and not without great apparent diffidence, to be present in the cabinet, when the duke of Orleans transacted business with the king, and concealed his views under an air of candour and simplicity.

'Hitherto Fleury, adhering to his unobtrusive manner, had kept in the back ground; hut he now became a prominent figure in the French administration. His abilities, however, were at this period so little appreciated, that he was merely considered as a learned bigot, wholly ignorant of foreign politics. Even Mr. Walpole, notwithstanding his discernment of character, did not at first sufficiently appreciate the independence and spirit of Fleury. Although he mentions him in his first dispatch to lord Townshend as a man of great learning, abilities, and credit with the king; yet he also considered him as a creature and spy of the duke of Orleans.'

Some

Some extracts from letters of Mr. Walpole to his brother and Lord Townshend at this period are very interesting, and give a distinct view of the state of the French court; they are too long for introduction in our pages, but they will amply compensate a reader for any time which he may bestow on them. In no situation does Mr. Walpole manifest more ability and management than in his conduct towards Lord Bolingbroke; who, "sad outcast of each church and state," was endeavouring to conciliate the King's ministers, after having deserted the cause of the Pretender. It was undesireable to offend him by entirely rejecting his services; and it was more inexpedient to accept of them to any great extent, because such obligations might have furnished him with a claim on the gratitude of ministers, and have led to his complete pardon and restoration. The following observation of Mr. Coxe, relative to this nobleman, deserves to be recorded:

'I have in a former work given anecdotes of lord Bolingbroke, and endeavoured to account for the motives which induced Sir Robert Walpole to promote the bill for restoring him to his family inheritance, and enabling him to purchase estates within the kingdom. I likewise observed, that he owed this favour to the influence of the duchess of Kendal, whom he had bribed with 11,000l. and that the minister promoted the bill in conformity with the express injunctions of the king. But, for want of authentic documents, I could not ascertain whether the failure of his complete restoration was owing to the opposition of Sir Robert Walpole. Some papers, however, which have since fallen under my notice, prove that the minister was threatened with his dismission if he did not promote the return of Bolingbroke, and that he compromised the business by consenting to the restitution of his family estate; but counteracted and prevented his complete restoration; a fact which sufficiently accounts for the indignation of Bolingbroke, and his unceasing enmity to the character and administration of Sir Robert Walpole.

'This exclusion of Bolingbroke from a seat in the house of peers, which might again have placed in his hands the helm of State, called forth the warm eulogium of archbishop Herring, who observes in a letter to Etough, "Bolingbroke was so abandoned in all respects, that I have always and shall reverence Sir Robert Walpole for setting his face full against him."

The late Lord Orford, in his catalogue of royal and noble authors, says that Bolingbroke "wrote against Sir Robert Walpole, who did forgive him."—He first injured him, however, to the very extent of his power, and then forgave him; and we cannot, under such circumstances, wonder at the resentment of Bolingbroke, nor at the severe censure which he bestows on his successful rival.

We meet in this work with a passage relative to the marriage of Lewis XV., which affords but too accurate a type of most royal

royal matches. The Infanta of Spain, to whom he had been engaged, was dismissed, and some doubts were entertained respecting the person who should be elevated to the dignity of queen; an English princess was the object at one time, but the difference of religion was an effectual bar to that measure; and the duke of Bourbon harboured ambitious hopes in favour of his sister, but these were hopes which Fleury was interested in disappointing. Maria Letzinski, daughter of Stanislaus king of Poland, who was twenty-two years of age, not deficient in beauty, and whose situation and character seemed likely to render her wholly dependent on those who should contribute to her elevation, was ultimately selected by the minister and madame de Prié. 'To this choice,' remarks Mr. Coxe, 'Fleury made no opposition, and, *as the king testified a total indifference*, the marriage was solemnized on the 15th of August.'

In the year 1736, Mr. Walpole accompanied George II. to Hanover in the capacity of secretary of state; and here we have an anecdote which distinctly shews the fearlessness of the King's temper, and the dangers to which he unnecessarily exposed himself and others:

'In December Mr. Walpole quitted Hanover, and accompanied the king to Helvoetsluys, where they were detained by contrary winds. At length the king, impatient to depart, ordered Sir Charles Wager to put to sea, which the admiral declining on account of an approaching storm, his majesty replied, "I have never seen a storm;" and repeated his commands in so peremptory a manner that Sir Charles was obliged to obey. The king embarked on board the royal yacht, and sailed under convoy of several men of war. They had scarcely got out to sea before a storm arose, which dispersed the ships; several were driven on the coast of England, the Louisa was wrecked, and it was supposed the yacht could not weather the storm. So great was the alarm, that the cabinet council met at the duke of Devonshire's, steward of the household, and preparation was made to issue the proclamation for the accession of the prince of Wales.

'On Sunday morning, the queen being at St. James's chapel, a messenger brought a letter announcing the safe arrival of the king at Helvoetsluys. Lord Lifford, who had just returned from walking in the garden, met the messenger, took the packet, went into the church, and delivered it to the queen, saying, "Here is news from the king!" All present were filled with apprehension; the queen was alarmed, and her hand shook so much that she could not open the letter. The duke of Grafton accordingly broke the seal, and immediately declared that the king was safe. This good news was instantly circulated, the service, which had been suspended, was continued, and satisfaction restored.

'A letter

'A letter from the princess Amelia to Mr. Walpole will display the general alarm at the king's danger, and the joy at the news of his safety:

"December 28. You have been very good and obliging, my good Mr. Walpole, to take the trouble of writing to me, and I assure you my joy is too great to be exprest, that you are all safe at Helvoet. What mama underwent, ever since Friday last, can't be imagined; for she never was easy since she heard that the sloop of the English Secretary's office was come here with so much difficulty, and that they had left you all at sea. But a Sunday morning, before nine, Sir Robert came to mama to give her the dreadful account of the three men of war being come, and lord Augustus's ship without masts or sails; then you may imagine what we all felt. We went to church as usual, and about two the messenger came in, and made not only mama and her children happy, but indeed every body. The consternation was great before, and they seemed all to dread to hear some bad news; but now pray be careful, and don't get out till you are sure of seeing our sweet faces, and then we will all make you as welcome as we can; for I cannot afford any more to be so frightened, for we are all still half dead.

"I pitied poor Mrs. Walpole extremely; but I saw her yesterday, and we thanked God heartily together that you are all safe. Sir Robert hath been very childish, for he drank more than he should upon the arrival of the messenger, and felt something of the gout that same night; but he is perfectly well again. I hunted with him yesterday at Richmond, and he was in excellent spirits.

"I thank you, dear Horace, for letting me know so exactly how my sister does; I am very happy she is so well. Mama commands me to make you her compliments; Caroline desires her's to be given you also, and I remain your sincere friend upon land, but hate you at sea; for you take my stomach and rest away, and I love both eating and sleeping."

In 1756, Mr. Walpole was raised to the peerage: but he did not long enjoy this distinction, for in the February of the following year he was seized with an excruciating fit of the stone, a disorder to which he had been subject in early life, and died on the fifth of that month, at the advanced age of seventy-nine. A character of this nobleman is to be found in Tindal's continuation of Rapin; and with an additional one furnished by the late Earl of Hardwicke, we shall conclude our extracts from Mr. Coxe's volume:

"Mr. Robinson (afterwards lord Grantham) was secretary to Mr. Walpole, embassador in France. The annals of this country will record the abilities of both; and the editor, with gratitude, remembers the friendship and confidence with which they indulged him. Mr. Walpole had the greatest weight with cardinal Fleury, till Monsieur Chauvelin gained the ascendant over him, and then the former desired to be recalled from his station. His dispatches (were they published) would do credit to his unwearied zeal, industry, and capacity.

pacity. He was a great master of the commercial and political interests of this country; he was deservedly raised to the peerage in 1756, and died soon after. It was the fashion of the opposition of this time, to say, that he was the dupe of cardinal Fleury; his correspondence would shew, no man was ever less so. He negotiated with firmness and address; and, with the love of peace, which was the system of his brother, Sir Robert, he never lost sight of that great object, keeping up the sources of national strength and wealth. One of the most cordial leave-takings, which any public minister ever had, was that which he exchanged with the states-general in 1739, on presenting his letters of recall."

Our ample extracts will shew that this work is both amusing and instructive; and it is ornamented with twenty-two portraits of persons who were eminent at the period of which it treats. S.R.

ART. II. *The Works of Solomon Gessner,* translated from the German. With some Account of his Life and Writings. 3 Vols. 8vo. 18s. Boards. Cadell and Davies. 1802.

WE have here the first complete English translation of the compositions of this distinguished writer. The public, however, have frequently been enabled to form a judgment of the genius and powers of Gessner, from the appearance of some of his most popular works in our language. The *Death of Abel,* which was printed in the year 1758, and was noticed in our 26th volume, raised the reputation of its author to an eminence beyond which it has never been carried; in his earlier and in his subsequent productions, he is remarkable for pastoral simplicity, and for his descriptions of rural happiness: but, in his *Death of Abel,* he has, according to the editor, 'passed his accustomed boundaries, and risen to the sublimity of the Epic Muse.'

These volumes contain some matter that is new, as well as much that has before been presented to the public: but we shall confine our attention to the parts that are original.—In the translator's preface, we find several particulars of the life of this amiable man, interspersed with observations on his compositions which reflect much credit on the judgement and taste of the writer. We wish that the sketch had been enlarged, because we are interested in the life of so remarkable a character; and the abilities of the present biographer are here shewn to be fully adequate to the task. From this account, we shall make an extract:

'Of this little republic (namely of Swisserland) was Solomon Gessner, the German Theocritus; he was born at Zurich in the year 1730, and was the son of a respectable printer and bookseller, from

from whom he received a liberal, and even a learned education, whose profession he adopted, and whom in due time he succeeded. Fortunately the house of Orel, Gessner, and Company, into which he was received, had been long established, and was known over Europe, by the extent of its correspondence, and by the choice and elegance of the works which it gave to the world. Gessner was not therefore involved in the cares of a new establishment, nor was it necessary for him to engage in the details and fatigues of business; and the bent of his genius being obvious, his partners, by whom he was beloved and esteemed, freely indulged him in his favourite studies and pursuits.

'In the twenty-second year of his age he made a tour through Germany, in part for the purpose of extending the connexions of his house, but chiefly with a view to his own improvement. In the course of this journey, he became acquainted with the greater part of the German men of letters of that day, and his talents were doubtless stimulated by the sympathy and the emulation which such intercourse is so particularly calculated to excite. On his return to Zurich in 1753, he gave his first publication to the world, a small poem in measured prose, entitled, *Night*; and this meeting a favourable reception, he soon afterwards published his pastoral romance of *Daphnis*, in three cantos. In the first of these poems he contrived to introduce a compliment to Gleim and Hagedorn, from whom he had received civility and kindness in the course of his tour. To Daphnis he prefixed a letter to himself from Mademoiselle ——, with his reply, both written in a playful and animated stile, from which we are led to believe, that the heroine of this pastoral was a real personage. "Yes," says Gessner, in the language of gallantry, and perhaps of truth, "while I described Phillis I thought of you, and the happy idea of writing a romance, supplied me with a continual dream of you, which rendered our separation less intolerable." In these early productions, with somewhat of the irregularity and the extravagance of youth, we find that luxuriance of imagery, and that soft amenity of sentiment and of expression, by which almost all his other writings are characterized. At this period of his life, Ovid seems to have been a favourite with Gessner. In his *Night*, we have a fable on the origin of the glow-worm; and in his *Daphnis*, an episode on the amours of a water god and a nymph, entirely in the manner of that poet.

'The success of these publications encouraged Gessner to indulge his taste in rural poetry, and to give to the world his Idyls, in which, as he himself informs us, he took Theocritus for his model. The Idyls procured their author a high reputation throughout Switzerland and Germany. They were the principal and favourite objects of his attention, on which he exerted great taste and skill. They are described by himself as the fruits of some of his happiest hours; of those hours, when imagination and tranquillity shed their sweetest influence over him, and excluding all present impressions, recalled the charms and delights of the golden age.

'The *Death of Abel*, which is already well known to the English reader, by the translation of Mrs. Collyer, made its first appearance

in 1758. Its reception was still more flattering. Three editions of it were published at Zurich in the course of a single year, and it was soon translated into all the European languages. In most of these it has gone through various editions; and there are few of the productions of the century that has just elapsed, which have been so generally popular.—After this he published several of his lesser poems, among which was *The First Navigator*, which is perhaps the most beautiful of his works. He made some attempts likewise in the pastoral drama, of which his *Evander and Alcimna* is the chief. His *Erastus*, a drama of one act, was represented with some applause in several societies, both at Leipsick and Vienna.

'The poems of Gessner were almost all given to the world before he had completed his thirtieth year. About this period he married; and, as he himself informs us, his father-in law, Mr. Heidigger, having a beautiful collection of paintings, consisting chiefly of the works of the great masters of the Flemish school, he devoted his leisure to the study of their beauties, and became deeply enamoured of their art. Gessner, who in his youth had received some lessons in drawing, resumed the pencil, but with a timid hand. At first he ventured only to delineate decorations for curious books printed at his office, but by degrees he rose to bolder attempts. In 1765 he published ten landscapes, etched and engraved by himself. Twelve other pieces of the same nature appeared in 1769; and he afterwards executed ornaments for many publications that issued from his press, among which were his own works, a translation into German of the works of Swift, and various others. The reputation which he acquired by his pencil, was scarcely inferior to that arising from his pen. He was reckoned among the best artists of Germany; and Mr. Fuselin, his countryman, in his "Historical Essay on the Painters, Engravers, Architects, and Sculptors, who have done honour to Switzerland," gives a distinguished place to Gessner, though then alive.

'The private character of Gessner was in a high degree amiable and exemplary. As a husband, a father, and a friend, his virtues were equally conspicuous.—His cast of mind was pensive, and even melancholy; his manners gentle.—In conversation he was mild and affable, and where the subject admitted of it, often highly animated, rising into great elevation of sentiment, and beauty of expression. But in every part of his deportment, there was that unaffected sincerity, that simplicity and modesty, by which true genius is so generally distinguished. With qualities such as these, Gessner could not fail to be loved and respected; and uniting to taste and literature the talents requisite for active life, he was raised by the suffrages of the citizens of Zurich to the first offices in the republic. In 1765 he was called to the great council; in 1767 to the lesser. In 1768 he was appointed bailiff of Eilibach; that of the four guards in 1776; and in 1781, superintendant of waters, all offices of trust and responsibility, the duties of which he discharged with scrupulous fidelity.

'The fame of the accomplished and virtuous magistrate of Zurich, spread to the remotest parts of Europe. The Empress of Russia,

Catharine II. sent him a gold medal as a mark of her esteem; and strangers from all countries visiting Switzerland courted his society, and gave him the most flattering proofs of their respect and admiration. In the height of his reputation he was cut off by the stroke of a palsy, on the 2d of March, 1788, in the 56th year of his age.'

The first volume contains *The Death of Abel*, and a *Letter on Landscape Painting* addressed to Mr. Fuesslin, author of the Lives of the most celebrated Swiss Painters. This letter, which discovers many indications of a refined taste, gives an account of the course which Gessner had taken, and the means which he had pursued, to acquire some proficiency in the arts of painting and drawing. 'My natural inclination,' he observes, 'led me to landscape; and I sought with ardour the means of excelling in this species of design.' After having stated the different masters whom he studied with the view of copying nature with effect, (for a mere imitation of nature, without such previous aid, he represents as insufficient and delusive,) he breaks out into the following animated account of their respective merits:

'I found in the landscapes of Everdingen, that rural simplicity which pleases, even amid scenes where the greatest variety reigns. In his designs, I found impetuous torrents, craggy rocks overgrown with brush-wood and tangled shrubs; and smiling retreats, in which contented poverty has fixed its rural abode. Boldness, and taste, and originality were conspicuous in all his works. Yet I did not take him for my only model. Dietrich, I thought, afforded better examples of the manner in which rocks ought to be painted. The pieces he has composed of this kind are of such excellence, that one is ready to pronounce them to be Everdingen's; but to agree, that he has surpassed himself.

'I admired the dignity of Swanefeld's designs, and the striking effect of his execution. I studied his reflected lights, which fell in so picturesque a manner on the large masses of his shades. The bold genius of Salvator Rosa, astonished and delighted me; and Rubens, charmed by the brilliancy of his colouring, the originality of his compositions, and the bold choice of his subjects. I studied all these masters, I made slight copies from their designs, and thus formed a collection of their best ideas. But the two Poussins and Claud Lorrain at last possessed me entirely. It was in their works, that I found the truly great and beautiful: not a servile imitation of nature, but a selection of all the most simple and beautiful objects she affords. A poetic genius, united in the two Poussins all that is great and noble. They carry us back to those times, for which history, and especially poetry, fill us with veneration. They transport us into those countries, where nature is not wild, but luxuriant; and where, under the happiest climate, every plant acquires its utmost perfection. The buildings which adorn the pictures of these celebrated artists, are in the true style of ancient architecture: and the figures by which they are peopled, have all the grace and dignity of

demeanour, which our imaginations, warmed to enthusiasm by the history of their great actions, attributes to the Greeks and Romans.

'Grace and tranquillity reign throughout all the scenes which the magic pencil of Claud Lorrain has created: the view of his pictures awakens in us that same enthusiasm, that same tranquil but delicious emotion, with which we contemplate a beautiful and extended prospect in nature. His plains are luxuriant without confusion, and variegated without disorder: every object sooths us with the idea of repose and tranquillity. The scene of his landscapes is placed amid a delightful soil, which lavishes on its inhabitants its bounteous and spontaneous gifts; under a sky, ever bright and serene, beneath whose mild influence all things bloom and flourish.'

The truth of the following observation is illustrated by the example of Pope: for it is well known that he "pilfered snug" on many occasions from obscure writers, whose hints and suggestions he always improved into acknowleged beauties:

'And here I will mention an advantage which may be sometimes derived from studying the works of an indifferent artist; though I cannot recommend the practice to any except those whose taste is already formed. An indifferent picture will often suggest an idea, which may be heightened and improved to become of value. Thus, in the poems of Ramler, we sometimes meet a thought borrowed from an inferior writer, improved into a striking beauty, by his skill in heightening, and his judgment in applying it. The works of Merian, to whom little justice has been done, contain detached beauties, selected with the greatest skill from nature, and only disguised by the tame and insipid style of his execution. Give to his trees and grounds the lightness of Waterloo; insert among his rocks, and the whole of his compositions, more variety; and you will see brilliant effects arise, whose splendour and harmony will do honour to genius, and of which the disposition and ground-work are all to be found in Merian.'

We conclude our extracts from this pleasing and judicious performance, with quoting the merited praise which the writer has bestowed on Thomson and a poet of his own country. After having remarked the advantages which painting may derive from an intimate acquaintance with poetry, they being truly sister-arts, he exclaims; 'How many painters would choose their subjects with more taste! how many poets would give more truth, more life, and animation to their descriptions, if the knowlege of these two arts was more frequently united!'

'I pity (Gessner proceeds to say,) the artist who can read Thomson without emotion, and contemplate, uninspired, the beautiful pictures exhibited in his works. I have found in the writings of this great master, descriptions which might have been copied from the works of the most eminent painters, and which the artist might with ease transpose again on the canvass. His pictures are not more beautiful

tiful than they are various; they are sometimes finished with the pastoral simplicity of Berghem, Potter, or Roosa; they sometimes exhibit the grace and amenity of Lorrain, or are characterised by the noble and sublime of Poussin's style, or the wildness and melancholy of Salvator Rosa's.

'And here let me seize the opportunity of paying a tribute to the memory of a poet, now almost forgotten:—Brockes, who marked out a distinct species of poetry for himself; who followed nature in her most minute details; whose mind was exquisitely sensible to every natural beauty and charm, and whose fine feelings were wrought upon by the most trifling circumstances. A plant, covered with dew, and illuminated by a bright ray of the sun, was sufficient to inspire him; his descriptions are often too artful, and too laboured; but his works in general are a rich magazine of ideas and images borrowed from nature, and copied by a most faithful pencil. They remind us of objects and of circumstances which we have ourselves remarked, and which we recognise again with increased pleasure.'

The second volume contains the Idyls, and some of Gessner's Miscellaneous Pieces. On former occasions *, we noticed the Idyls; which are so generally known and admired, that we shall detain our readers no longer than while we transcribe the character given of them by Dr. Blair:

"Of all the moderns, Gessner, a poet of Switzerland, has been the most successful in his pastoral compositions. He has introduced into his Idyls (as he entitles them) many new ideas.—His rural scenery is often striking, and his descriptions lively. He presents pastoral life to us with all the embellishments of which it is susceptible, but without any excess of refinement.—What forms the chief merit of this poet, is, that he wrote to the heart, and has enriched the subjects of his Idyls with incidents that gave rise to much tender sentiment. Scenes of domestic felicity are beautifully painted. The mutual affection of husbands and wives, of parents and children, of brothers and sisters, as well as of lovers, are displayed in a pleasing and touching manner. Not understanding his language, I can be no judge of the poetry of his style, but in the subject and conduct of his pastorals, he appears to me to have out-done all the moderns."—

'The style of Gessner,' observes the translator, 'on which Dr. Blair declines giving an opinion, appears to me to be pure, easy, and perspicuous, altogether free from those inversions and contortions which are found in the *Death of Abel*, as translated by Mrs. Collyer, and which give it so forced and unnatural an air. The style of the Idyls particularly is polished with the utmost care, and discovers an elegance, yet simplicity of expression, perfectly suited to the characters and manners which are described.'

Among the miscellanies, we observe *The First Navigator*, which the present translator considers as one of the most beau-

* See M. R. vols. xxvii. and lv.

tiful of Gessner's productions.—*Daphnis, Evander and Alcimna, Erastus, the Deluge*, and *the Wish*, occupy the third volume. Of the first we gave an account from a French translation by Mr. Hubner in our 30th volume. *Evander and Alcimna*, and *Erastus*, are two pleasing dramatic performances, in which the author displays the same affection for rural scenery, and the same pleasure in describing domestic happiness, which characterize his other works. *The Deluge* contains much pathos; and the description with which it abounds is grand and striking. In *the Wish*, we have a portrait of the mind of the author, who was not less amiable for his virtues than respectable for his genius. A retired situation in the country, remote from the tumults and the vices of the town, where a taste for study and reflection might be cultivated, and where a fondness for the beauties of nature might be indulged, is the moderate wish of this pleasing and instructive writer.

The translation of these pieces is easy and elegant; the volumes are handsomely and correctly printed; and they are ornamented with several designs from the pencil of Stothard. To the first volume, is prefixed also a portrait of the author. S.R.

Art. III. *Entomologia Britannica, sistens Insecta Britanniæ Indigena, secundùm Methodum Linnæanam Disposita. Auctore* Thomâ Marsham, *Soc. Linn. Lond. Thesaurario*, &c. *Tomus I.* 8vo. 16s. Boards. White. 1802.

In the list of unequivocal patriots, we may rank the peaceful and persevering few, who employ their leisure and talents in ascertaining the natural productions of their country, and in pointing to the primary materials of the industry, wealth, and improvement of a state. With respect to our own island, much has been already effected in the mining art; though many subterraneous regions, rich, perhaps, in useful fossil substances, remain to be explored:—the labours of the late Dr. Withering, and the more recent and actual exertions of the discerning and indefatigable president of the Linnéan Society, have been successfully directed to our indigenous plants;—while Pennant and other distinguished naturalists have arranged and described most of our known quadrupeds, birds, and fishes.—The smaller animals, also, though less immediately subservient to the purposes of human life, are well worthy of a distinct and accurate arrangement. A knowlege of their history will best enable us to effect the multiplication or diminution of their numbers, according as they may contribute to our accommodation or annoyance. In many species, observation may detect properties and uses hitherto unknown; and, in all,

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we may trace that astonishing intelligence and that unwearied care, which extend from the first order of created beings to the meanest insect which flutters for an hour.

We regard a scientific view of British entomology as a public benefit, and a valuable substitute for the faint sketches of Ray, Berkenhout, and Forster. Convinced that the intended term of three years would be very inadequate to the completion of his design, Mr. Marsham fortunately embraced the resolution of discussing one order before he entered on another; and he now presents us with a systematic catalogue of the *Coleopterous* insects, or such as have their wings covered with two cases, and divided by a longitudinal suture.

For obvious reasons (stated in the preface), the author rejects the Fabrician mode of arrangement, and adds sixteen genera to those laid down by Linné:

'It is with extreme reluctance (he says *) that I presume to detract from the merits of such truly respectable entomologists as Fabricius and Olivier.—Language, I well know, cannot express the extent of their services, nor the gratitude of naturalists repay them. From the various repositories of Europe, they have collected and admirably described such multitudes of insects, that I cannot venture even to compare this humble treatise with their more ample works. I disapprove of their generic marks, chiefly because I conceive them to be unfit for the purposes of the learner; whom I am desirous of alluring to the study of my favourite science by smoothing and adorning its paths. On this account, I have not hesitated to adopt several genera instituted by other writers, and even to add to the Linnéan catalogue two of my own formation. If, after all, I have unconsciously fallen into greater errors than those which I was anxious to avoid, I must earnestly request of the reader to favour a first essay with his indulgence.'

Handsome compliments of acknowlegement are presented to Sir Joseph Banks, Dr. Smith, Mr. Kirby, &c.; and Mr. M'Leay's friendly and persevering assistance is recorded in terms of the warmest gratitude.

Though we despair of conveying to our readers, in the compass of a few pages, just or precise notions of a work like the present, it may be proper briefly to state the author's general plan, to exemplify his mode of procedure, to indicate at least the numerical amount of his labours, and to subjoin some cursory remarks.

The first five pages contain a summary of the generic distributions and characters. The latter, with their subdivisions (if any), again occur at the head of the specific details. These last usually consist of the characters of the species, copious and accurate references to the most approved authorities, the

* We translate this passage.

ordinary dimensions of the individuals, their habitations (when known), the collections in which they are preserved, a neat technical specific description, and, occasionally, the addition of a critical note or observation. We transcribe, as an example, the article *Cicindela Campestris:*

'1. *Cic. viridis, elytris punctis quinque albis.*

' *Linn. Syst. Nat.* 657. 1. *Faun. Suec.* 746. *Vill.* i. 320. 1. *Gmel.* 1920. 1. *Scop.* 181. *Fab. Syst. Ent.* 124. 1. *Sp. Ins.* i. 283. 3. *Mant.* i. 185. 5. *Ent. Syst.* i. a. 170. 9. *Panz. Ent. Germ.* 67. 2. *Payk Faun. Suec.* i. 170. 1. *Harr.* 220. *Poda*, 42. 1. *Pontop.* i. 676. 14. *Faun. Ingr.* 80 *Faun. Fred* 17. 173. *Act. Nidros.* iii. 398. 19. *Faun. Etrusc.* 475. *Hellw.* 475. *Illiger. Kugel. Kaf. Preus.* 220. 3.

' *Don. Brit. Ins. t.* 12. *De Geer*, iv. 113. 1. *t.* 4 *f.* 1. *Schæff. Icon. t.* 24. *f.* 8. 9. et *t.* 28. *f.* 3. *Bergstraes. Nom.* ii. 15. 8. 11. *t.* 2. *f.* 8—11. *Oliv.* ii. 33. 11. 8. *t.* 1. *f.* 3 a. b. c.

' *Le Velours vert à* 12 *points blancs.* Geoff. i 153. 27.

' *Arenarius viridis.* Panz. Voet. ii. 96. 4. *t.* 40 *f.* 4.

' *Long. corp.* 6 *lin.*

' *Habitat in campis arenosis.*

' DESCR. *Inter Coleoptera certè hæc species unica ex præstantissimis dici debet, cum aureus nitor ex toto corpore radiet, vel sericeo fulgeat. Elytra suprà viridia, planiuscula, lævia, punctis aliquot albis notata; quorum primum ad baseos angulum; secundum rotundum prope marginem; tertium lunulatum prope marginem; quartum oblongum ad marginem; quintum intra tertium, seu in medio elytri, reliquis interius; præter hæc et apex elytrorum albicat. Alæ fuscæ. Thorax angustus, rotundatus, viridi-nitens. Caput aureo-viride, depresso vertice. Oculi nigri, prominentes. Os prominens. Labium superius obtusum, album. Maxillæ superiores prominentes; dentibus plurimis validis; inferiores maxillæ apice unico dente armatæ, sub his palporum duo paria, quorum superius constat articulis duobus, inferius quaternis. Labii inferioris loco palpi bini ex binis articulis pilosis. Abdomen viridi-aureum. Pedes longissimi, tenuissimi; ad basin femorum corpus quoddam ovale, durum. Antennæ corpore breviores,* 10 *articulis.* Faun. Suec.'

In a great variety of instances, we have noted Mr. Marsham's happy talents of discrimination: but we must confine our extracts to two passages:

' *Quoniam plurimus apud auctores de* Histeribus unicolore æneo *Fabricii et* pygmæo *error valuit, hîc saltem liceat observare, quod* unicolor *et* æneus *mirè variant magnitudine majori, et quadruplo minori. Varietas autem minor* unicoloris *et* ænei *pro* pygmæo *sæpiùs assumpta fuit; Linnæus ipse in* Syst. Nat. *varietatem minorem* His. ænei pygmæum *esse voluit. At aliter in* Faun. Suec. *res sese habet.* His. pygmæus, *magis oblongus, sive elongatus, magnitudine pediculi majoris. Elytra subpicea, nec vel sub lente striata, lævissima, longitudine ferè abdominis. Pedes picei.—Linnæus in* Faun. Suec. *hunc non obscurè innuit.'*

Again;

' Obs. *Duo quæ præcedunt insecta,* Dytiscus elegans *et* 12-pustulatus, *valdè affinia sunt, (forsitan ex sexu solummodò differre putes,) adeò*

ut

ut perdifficile est rectè dijudicare. Auctores ad quos de Dyt. eleganti *relatum est, icones hujusce speciei fidissimas sanè exhibuerunt, at* 12-pustulatum *neque descripserunt neque adumbraverunt. Contra autem Olivier utrumque depinxit, quasi alterutrum unum idemque animal, aut saltèm quasi hæc duo meræ ejusdem species fuerint varietates. His autem omnibus ritè perpensis, visum est tutius fore, si species distinctas dicam, donec dies tandem dubitationem melior ademerit.* Dyt. 12-pustulatus $\frac{1}{3}$ *major* Dyt. eleganti *evadit, et apud nos rarus admodum; duo specimina tantùm hactenùs mihi contigit videre; hæc duo autem eodem tempore et ab eâdem manu capta fuerunt.* Dyt. elegans *vulgaris est, capiendusque in ferè omni aquâ stagnali.'*

The following table presents, in the first column, the number and order of the respective genera, as treated in the volume; in the second, their names; in the third, the number of real or supposed species belonging to each; and, in the fourth, the number of these species registered for the first time in a regular catalogue:

1.	*Scarabæus.*	80.	12.	25. *Curculio.*	234. 124.
2.	*Lucanus.*	5.	0.	26. *Attelabus.*	3. 0.
3.	*Ips.*	27.	15.	27. *Clerus.*	5. 1.
4.	*Dermestes.*	68.	45.	28. *Cerambyx.*	25. 0.
5.	*Ptinus.*	32.	17.	29. *Leptura.*	37. 7.
6.	*Hister.*	19.	5.	30. *Necydalis.*	8. 1.
7.	*Gyrinus.*	4.	3.	31. *Lampyris.*	3. 0.
8.	*Byrrhus.*	3.	1.	32. *Pyrochroa.*	2. 8.
9.	*Cistela.*	11.	6.	33. *Cantharis.*	22. 6.
10.	*Corticaria.*	23.	14.	34. *Elater.*	35. 10.
11.	*Silpha.*	44.	20.	35. *Cicindela.*	10. 0.
12.	*Nitidula.*	29.	13.	36. *Buprestis.*	7. 0.
13.	*Boletaria.*	8.	3.	37. *Parnus,*	1. 0.
14.	*Opatrum.*	3.	0.	38. *Heterocenus.*	1. 0.
15.	*Cassida.*	11.	2.	39. *Hydrophilus.*	28. 14.
16.	*Coccinella.*	51.	9.	40. *Dytiscus.*	49. 18.
17.	*Chrysomela.*	92.	25.	41. *Carabus.*	109. 40.
18.	*Cryptocephalus*	14.	2.	42. *Tenebrio.*	12. 4.
19.	*Auchenia.*	12.	0.	43. *Blaps.*	5. 3.
20.	*Crioceris.*	26.	11.	44. *Meloe.*	6. 4.
21.	*Tillus.*	5.	1.	45. *Lytta.*	8. 1.
22.	*Hispa.*	2.	0.	46. *Mordella,*	24. 14.
23.	*Scaphidium.*	5.	2.	47. *Staphylinus.*	87. 31.
24.	*Bruchus.*	4.	1.	48. *Forficula.*	4. 2.

For a large proportion of the hitherto uncatalogued kinds, the author is indebted to Mr. Kirby, in whose collection the specimens are preserved. Miss Hill, of Tavistock, has also contributed not a little to augment the list of the rarer species.

Considered as a whole, this volume is evidently characterized by lucid arrangement, accurate description, and profound entomological research. Future leisure may be usefully employed

in rendering it accessible to mere English readers; and in subjoining to the characters of such of the species as have been most observed, relations of their habits and dispositions:—in the meanwhile, the classical student may here, with comparative ease and success, cultivate an acquaintance with the British *Coleoptera*. If, in some instances, Mr. Marsham betrays a disposition to multiply species, yet, in many more, a careful inspection of the originals, or even of Panzer's excellent plates, will justify his distinctions. Of *Coccinella*, in particular, a genus very incident to varieties, such sorts only have been registered as have been observed to retain the same marks in every soil and situation.

Coinciding with de Geer, the author distributes the numerous tribes of scarabs into three families, according as they inhabit the ground, trees, or flowers. The *Cylindricus* he has removed to the succeeding genus *Lucanus*; authorized by the aspect and habits of the insect, and by the examples of Scopoli and Laicharting. By identifying the genuine *Conspurcatus* of Linné with Panzer's *Sticticus*, he settles a point which had suggested much doubtful conjecture and assertion. The *Lunaris* and *Emarginatus*, which Linné had confounded under the former appellation, are here restored to their separate ranks.

The two tubercles on the head of *Lucanus parallelipipedus* are considered as distinctive of sex only; though the fact may require to be more accurately ascertained.

Cistela nigra of Forster is presumed to be the *dorsalis*, stripped of its down.

Curculio caliginosus is ranked with hesitation among British insects, the author having seen only one specimen in Dandrige's collection, in the British Museum. A prevalent error relative to *Curculio cerasi* is exposed in page 294, where obvious distinctions are noted between it and *atramentarius*.

Satisfactory discriminations are likewise established among the various species of *Carabus*, a numerous and intricate genus. Mr. Marsham's *distans* corresponds to *Tenebrio fossor* of Linné, *Attelabus fossor* of de Geer, and *Scarites arenarius* of Fabricius.

The new trivial names are, for the most part, selected with propriety: but we would object to *Dermestes* RUFIPES; because another insect, described by Fabricius and Thunberg, is already inserted in the Gmelinian edition of the System of Nature, under the same designation. *Dermestes* MARGINATUS (*Sphæridium marginatum* of Fabricius) also differs from the insect so denominated by Gmelin.

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A very rigid collation might even detect some omissions in the lists of references: but the general excellence of the work more than atones for such slight and almost unavoidable imperfections.

Muir.

ART. IV. *Ornithological Dictionary;* or Alphabetical Synopsis of British Birds. By George Montagu, F.L.S. 8vo. 2 Vols. 16s. Boards. White. 1802.

To give to British Ornithology a popular and commodious form is an object well intitled to the praise of good intention; and few, we believe, are better qualified than Mr. Montagu, to execute the task with credit to himself and utility to the public. As a book of reference and consultation, this Dictionary is calculated to suit the occasions of ordinary readers, and even to convey instruction to the learned student. We must, however, take the liberty of adverting to several violations of grammar and errors of the press, which a small degree of care might have prevented; and, as counsel for the public, we also beg leave to suggest that some obvious expedients respecting the type, &c. might have reduced the work to half of its present size and price.

The design of these volumes is thus explained in the introduction:

'The variety of publications on Ornithology are as extensive as instructive; but the difficulty of discovering any particular species in the works of an author, where the bird is called by a different name from which it may be provincially denominated, has, we conceive, been a preventive to a more enlarged investigation of that part of the natural history of our country. To persons well acquainted with the generic characters, the difficulty may not be so great; but the general part of mankind might wade through volumes before they would find the object of their inquiry. For such persons, therefore, who are desirous of being better acquainted with the most beautiful part of the animal creation, we have published the following Dictionary of British Ornithology, in hopes of advancing knowledge on the subject.

'Of the various writers on British Ornithology, the public are particularly indebted to Mr. Pennant, who has not only been diffuse on the subject, but has given a great variety of excellent figures. The last edition of the *British Zoology* is replete with information, and far exceeds the bounds of any thing written before on the subject of English birds. Since which the *General Synopsis of Birds*, published by Dr. Latham, has added much new light to this branch of history; which, together with his *Index Ornithologicus*, is a masterpiece of erudition and knowledge. But these are too extensive and too complex for the more confined part of the science or study of British birds, and too expensive for general use.'

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The Cuckow, faithful even on paper to its native habits, having secured a lodgement in the introduction, excludes the concerns of others of the feathered tribes. The details are, no doubt, curious and interesting, but they should not have interfered with general topics; especially as they might have been inserted with more propriety in the body of the work.—If Mr. M. notwithstanding his long and intimate acquaintance with the history of birds, be really unqualified (as he modestly insinuates) to treat of their anatomical structure, Mauduit and others might have furnished him with suitable abstracts, and thus have rendered his book more complete.

Among a very few omissions, we have had occasion to remark the *Penrith Ouzel*, Latham's *Sguacco Heron* (*ardea comata*), and the *Equestrian Sand-piper* (*Tringa equestris* of the Index Ornithologicus, and *Chevalier commun* of Buffon.) Since recent observations seem to indicate that the *Brown Tern* actually belongs to the Gull genus, and it is denominated *Brown gull* in Latham's second supplement, we expected a reference from *Gull-brown* not only to *Gull-skua*, but to *Tern-brown*. In his enumeration of the few known haunts of the *Kittiwake*, Mr. M. might have inserted the isle of May in Edinburgh Frith, where they have been seen in great flocks, during the breeding season. Lewin's *Kentish Plover* is too slightly treated as a variety of the ringed species; its black bill and legs being alone sufficient to mark a distinction.

While, however, we perceive a few defects, we are by no means blind to the more striking merits of the compilation. The synonyms and specific descriptions evince much diligence and accuracy; and various articles are enriched by the result of personal observation and extensive travel. Sufficiently aware of the fallible indications of plumage, the writer is more anxious to reduce than to multiply distinctions. His nomenclature of Gulls, Larks, and Sand-pipers, for example, is less perplexing than those of his precursors; though, if we mistake not, it may admit still farther elucidation and retrenchment. In doubtful cases, he sometimes has had recourse to the unequivocal test of dissection; and, by adopting the mode of establishing specific characters from the conformation of the trachea, or wind-pipe, so ably illustrated by Dr. Latham in the Linnéan Transactions, he is enabled to point out satisfactory criteria.

Respecting the *Marsh* and *Cole-titmouse*, which faunists of high authority had regarded as varieties, Mr. Montagu very properly remarks that attention to the mode of nestling will discover a specific difference. Without a careful inspection of the original, we pretend not to solve the alleged doubts relative

to the *ash-coloured Falcon*, though we are inclined to believe that it is only a variety of Gmelin's *Falco hyemalis*. Mr. Willughby's *Beam-bird* is shrewdly conjectured to be the *Muscipula grisola*, known in some districts by the name of *Rafter*, and not *Motacilla Hippolais*, as Pennant had conceived. Notwithstanding the received opinion, the evidence of dissection has warranted Mr. M. to assert that the black patch on the throat of the *Grey wagtail* is no exclusive attribute of the male, both sexes having been found with and without this mark. On the first appearance of this bird, in September, not one is to be seen with it; whereas, in March, none occur without it, though in the female it be less conspicuous.

Dr. Latham's supposed identity of the *black-billed Auk* and *Razor-bill* is justly questioned:

'Dr. Latham, in his Synopsis, mentions his suspicion, that this is no other than the Razor-bill immatured; and, in his Index Ornithologicus, gives it as the young of that bird. We cannot, however, but differ in opinion from that excellent ornithologist, by late observations on the young of the Razor-bill, before and after they could fly, which differ only from the parent bird in having no furrows in the bill; being destitute of the white line from the bill to the eye, and no white on the secondary quill-feathers; but the whole head and upper part of the neck is black; which is the essential difference between that bird and the Black-billed Auk. This is only found on our coasts in winter. The Razor-bill breeds with us, and retires in the autumn, at which time none are to be found with the white cheeks and throat amongst the myriads that haunt our cliffs. It is hardly possible, then, to conceive that the young, who are in their first feathers so like the old ones, should become more unlike them in winter, which is contrary to nature; for observation has taught us, that all birds become more like their parents at every moulting; so that to make these birds one and the same species, we must conclude both old and young change their plumage in winter: but this we have no reason at present to believe. And indeed it is probable, that whatever change may take place, that singular line in the matured Razor-bill, running from the bill to the eye, never varies; and which constitutes one of the greatest characteristic distinctions. The black part of the plumage of this bird is invariably deeper-coloured than in the Razor-bill, particularly about the head. From these observations, we are inclined to give each a separate place in this work, as a distinct species.'

Of the common Pheasant, it is observed that,

'In confinement, the female sometimes assumes the plumage of the male; at this time she becomes barren, and is equally buffeted by both sexes. This strange change of plumage does not seem to be the effect of age, for we have been assured by our noble friend Lord Carnarvon, who has had several in that state, that it takes place at three or four years old. In the one that nobleman favoured

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us with, the colours were not so bright as generally found in the other sex. Whether barrenness is the occasion of this change, or whether the want of commerce with the other sex, by reason of the male plumage, is the occasion of her not breeding, is yet to be discovered by dissection; for if in the breeding season there should appear any eggs in the ovarium, and those distended, there can be no doubt of the latter cause. In a state of nature, this circumstance probably does not take place.'

The Pea-hen has more than once been known to undergo a similar transformation.

The following minutes with regard to the *Ring-Dove* deserve particular notice:

'We have been at considerable pains to endeavour to domesticate this bird; and though we have tamed them within doors so as to be exceedingly troublesome, yet we never could produce a breed, either by themselves or with the tame Pigeon. Two were bred up together with a male Pigeon, and were so tame as to eat out of the hand; but as they shewed no signs of prolificacy in the spring, were suffered to take their liberty in the month of June, by opening the window of the room in which they were confined, thinking the Pigeon might induce them to return to their usual place of abode, either for food or to roost; but they instantly took to their natural habits, and we saw no more of them, although the pigeon continued to return. We shall here mention a curious assemblage we once bred up, and which lived together in perfect amity: A common Pigeon, Ring Dove, White Owl, and Sparrow Hawk; of which the Ring Dove was master.'

In proportion as we become acquainted with the ways and manners of various animals, we are induced to believe that, so far from being impelled by blind undeviating instinct, they can adapt their operations to changes of circumstance:

'We have been assured (says Mr. M.) by a person of undoubted veracity, that a half-domesticated Duck made a nest in Rumford Tower, hatched her young, and brought them down in safety to a piece of water at a considerable distance. Others have been known to breed in trees; and we recollect the nest of this bird being found in the head of an old pollard willow impending the water, from whence the young might readily drop unhurt into their natural element.'

For the gratification of our readers, we shall also extract the account of the *Cirl-Bunting*, of which a handsome coloured engraving is prefixed to the first volume:

'BUNTING-CIRL.

'Emberiza Cirlus. *Lin. Syst.* i. p. 311. 12. *Gmel. Syst.* ii. p. 879. *Raii Syn.* p. 93. 4. *Will.* p. 196. *Ind. Orn.* i. p. 401. 10.

'Le Bruant de haye. *Buf.* iv. p. 347. *Plan. Enl.* 653. f. 1. 2.

'Cirl Bunting. *Lath. Syn.* iii. p. 190. 26.

'Emberiza sepiaria. *Bris.* iii. p. 263. 2.—*Ib.* 8vo. i. p. 383.

'The

'The length of this species is six inches and a half; weight about seven drachms. The bill is of a bluish lead-colour above, paler beneath; irides hazel. The crown of the head, nape of the neck, and upper part of the breast, is of a fine olive green, the first streaked with dusky; from the upper mandible through the eye a dusky stroke; above and beneath the eye a bright yellow one; throat black, slightly tipped with brown, running into a bar under the yellow on the cheek; beneath this is a gorget of beautiful bright yellow; the back and scapulars are of a fine chesnut brown, the former marked with dusky streaks, the margin of the feathers with olive; rump olive-brown; upper tail coverts inclining to chesnut; the smaller wing coverts olive-green; greater coverts dusky, their outer webs chesnut-brown; greater quills dusky, edged with green on the exterior webs; smaller quills chesnut, dusky down their middle; across the breast is a band of chesnut, mixed with yellow; belly and under-tail coverts yellow, the latter dusky on the shafts; sides more inclining to brown; the underwing coverts bright yellow; the two middle feathers of the tail chesnut-brown, the rest black, except the two exterior on each side, which have an oblique bar of white from the tip half way; and the outmost feather is white throughout the whole of the exterior web; the legs are brown; claws dusky.

'The female in general weighs half a drachm less than the male.

'The upper part of the head is olivaceous brown, streaked with dusky; over the eye a dull yellow streak, passing down the side of the head; cheeks brown, on which is a yellowish spot; on each side of the lower mandible is a broken streak of dusky, passing downwards: chin and throat dull yellow, the latter streaked with dusky; the back-part and sides of the neck and breast olivaceous-brown, with dusky streaks; belly and sides pale yellow, with large dusky streaks on the latter; the upper part of the body and wings like the other sex, but the colours less bright.

'We first discovered this species near Kingsbridge in the winter of 1800, not uncommon amongst flocks of Yellow Buntings and Chaffinches, and procured several specimens of both sexes, killed in different places six or seven miles from that place. They are indigenous to Devonshire, but seem to be confined to the southern parts of that county contiguous to the coast, having found them extending as far as Teignmouth, at both of which places we found their nests; but have never observed them far inland. It generally builds in furze, or some low bush; the nest is composed of dry stalks, roots, and a little moss, and lined with long hair and fibrous roots. The eggs are four or five in number, cinereous white, with irregular long and short curved dusky lines, terminating frequently with a spot at one end; size rather inferior to those of the Yellow Bunting, to which it bears great resemblance. These birds pair in April, and begin laying early in May.

'The female might readily be mistaken for that sex of the Yellow Bunting at a little distance, but is materially different when compared, especially in the chesnut colour of the upper parts of this bird. The note is also similar to that of the Yellow Bunting, but

shorter, not so shrill, and the latter part not drawn out to such a length.

'It is remarkable that so common a bird as the Cirl-Bunting seems to be in the west of England, should have so long escaped the notice of British naturalists; but in all probability this has been occasioned by their locality. It is said to be only found on the continent in the warmer parts of France and Italy; so with us it seems confined to the mildest part of England; but the winter of 1800, which was severe in Devonshire, did not force them to seek a warmer climate, but, on the contrary, they continued gregarious with other small birds, searching their food amongst the ploughed lands.'

To the appendix, containing descriptions of *Tringa pucilla* and *Tringa flavipes*, are subjoined a list of British birds, according to their genera; and an explanation of the principal technical terms.

As the rules of analytic criticism can ill apply to a collection of names and descriptions, alphabetically arranged, we trust that the remarks which we have already made, and the passages which we have adduced, will suffice for our account of the work to which they refer, and of which we now take leave.

Muir.

ART. V. *Hints designed to promote Beneficence, Temperance, and Medical Science.* By John Coakley Lettsom, M. & LL.D. &c. 3 Vols. 8vo. With 39 Plates. 1l. 8s. 6d. Boards. Mawman. 1802.

THESE volumes contain sketches of different charitable establishments, and particularly of those to which the pressure of the times has given rise, in the course of the last ten years. They include, of course, much useful information, though little which has not been already laid before the public. As an essay towards a history of public charities, however, this may be regarded as a very useful collection, and the philanthropist will derive much gratification from its perusal. The humanity of this country has kept pace with its opulence, and we may challenge the proud distinction of having extended our help to more classes of affliction than any other people in Europe.

The first volume is chiefly occupied with details of the means devised for the relief of the poor, during the times of scarcity; minutely describing various substitutes for wheat-bread, soup-shops, &c. and it concludes with an account of the plans for preventing fevers among the sick-poor, and of the houses of recovery established in Manchester and other places, which have so eminently contributed towards the suppression of febrile diseases.

Volume II. contains less of a medical nature; relating to the establishment of a Samaritan Society, and to the prevention of crimes: respecting which the author has introduced a remarkable story:

'It was my lot a few years ago to be attacked on the highway by a genteel-looking person well mounted, who demanded my money, at the same time placing a pistol to my breast. I requested him to remove the pistol, which he instantly did; I saw his agitation, from whence I concluded he had not been habituated to this hazardous practice; and I added, that I had both gold and silver about me, which I freely gave him; but that I was sorry to see a young gentleman risk his life in so unbecoming a manner, which would probably soon terminate at the gallows; that at the best, the casual pittance gained on the highway would afford but a precarious and temporary subsistence, but that if I could serve him by a private assistance more becoming his appearance, he might farther command my purse; and at the same time I desired him to accept a card containing my address, and to call upon me, as he might trust to my word for his liberty and life. He accepted my address, but I observed his voice faultered; it was late at night; there was, however, sufficient star-light to enable me to perceive, as I leaned towards him on the window of my carriage, that his bosom was overwhelmed with conflicting passions; at length, bending forward on his horse, and recovering the power of speech, he affectingly said; "I thank you for your offer—American affairs have ruined me—I will, dear Sir, wait upon you." Two weeks afterwards, a person entered my house whom I instantly recognised to be this highwayman: "I come," said he, "to communicate to you a matter that nearly concerns me, and I trust to your honour to keep it inviolable." I told him, I recollected him, and I requested him to relate his history with candour, as the most effectual means of securing my services; and such was the narrative, as would have excited sympathy in every heart. His fortunes had been spoiled on the American continent, and after a long imprisonment, he escaped to this asylum of liberty, where his resources failing, and perhaps with pride above the occupation of a sturdy beggar, he rashly ventured upon the most dreadful alternative of the highway, where in his second attempt he met with me. I found his narrative was literally true, which induced me to try various means of obviating his distresses. To the commissioners for relieving the American sufferers, application was made, but fruitlessly; at length he attended at Windsor, and delivered a memorial to the queen, briefly stating his sufferings, and the cause of them. Struck with his appearance, and pleased with his address, she graciously assured him of patronage, provided his pretensions should on inquiry be found justified. The result was, that in a few days she gave him a commission in the army; and by his public services twice has his name appeared in the Gazette among the promotions.'

We have no wish to discourage laudable efforts of this or of any kind: but we must suggest the danger of trusting to the *sentiment* of highwaymen; indeed we learn, from subsequent passages,

passages, that the author's eloquence had failed on other occasions of a similar kind. The *power* of these "sturdy beggars" is, according to Rousseau's definition, a pistol; and, but too generally, they are best answered by a retort in kind. It will unavoidably occur, in other parts of these volumes, to Dr. Lettsom's readers, that his *hints* ought rather to have been termed *memorials* of what has been done by preceding philanthropists: though, in several of the institutions described, it must be owned that he has taken a distinguished part.

We have also in this volume the whole correspondence relating to the design of erecting a statue to Mr. Howard, during his life-time: which collection of papers, we think, might have been spared; excepting that the singular modesty displayed by that great character, and his unconquerable aversion to being *dragged forwards*, as he expressed it, by the zeal of admiring friends, may be expected to afford an useful lesson to men of inferior merit and urgent pretension.

The third volume opens with Hints respecting the Cow-pock, consisting chiefly in a re-publication of a pamphlet which we had occasion to notice some time ago *. Here we are sorry to see the *Sacred Cow* again introduced. Thinking as highly as the warmest friends of the Vaccine Inoculation can do, of the benefits which this practice confers on mankind, we look to ANOTHER Object of gratitude and adoration—to the Giver of all good; and we therefore wish, that Dr. L. had not obtruded his Asiatic mummery on his readers, in this fresh publication.—The other papers in this volume afford no particular ground for observation. Their tendency is unexceptionable, and they will convey to many persons much important instruction.—The work is decorated with *silhouettes* and portraits of several distinguished authors and patrons of the establishments celebrated by Dr. Lettsom; and by plans and views of some of the buildings.

Dr. L. has transmitted to us a manuscript letter, in which he chooses to consider us as opposers of the Vaccine Inoculation, from a few observations which we dropped in reviewing the second volume of Dr. Trotter's *Medicina Nautica* †. At the time when that review was *written*, our minds were certainly impressed by Dr. Woodville's observations: but, if Dr. Lettsom will take the trouble of examining our preceding and subsequent statements, he will find that we have been strenuous asserters of the utility of Vaccine Inoculation. If we really possess such a degree of credit with the public as he is

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* See Rev. Vol. xxxviii. N. S. p. 318.

† Ibid. Vol. xxxii. N. S. p. 248.

pleased

pleased to suppose, it is incumbent on us to weigh our opinions with the most scrupulous impartiality; and whether our influence be considerable or not, we shall always endeavour to avoid the extremes of tardy belief and premature acquiescence. Our objection to Dr. Trotter's plan, at that time, rested on a principle which we can never abandon,—that our seamen ought not to be made the first subjects of experiments.

We have also seen a pamphlet circulated by Dr. Lettsom; in which the Doctor has accused us (p. 27.) of having opposed the Vaccine Inoculation for two years: at least, by his mode of expression, he has attached this charge to us in common with others against whom he directs his allegation. The assertion, as far as it regards ourselves, we must plainly and directly contradict. Our statements of the evidence in support of the Vaccine Inoculation have been uniformly favourable; and we rest our vindication on a reference which our readers may easily make, to *all* our criticisms on publications devoted to this subject. Dr. Lettsom has evidently confounded us in his mind with other writers, for whose opinions we are not responsible; and we must particularly mention a passage in p. 34. of his pamphlet, in which he has inserted a quotation from *another* periodical work in such a manner that he appears to refer it to the Monthly Review. Conscious as we were that the sentiments expressed in that quotation had not proceeded from us, we found it necessary to consult the corresponding volume and page of the M. R. in order to be satisfied that Dr. L. had so uncandidly, and we must add unjustifiably, laid the paragraph at our door. This proceeding is of a kind which requires an ample apology from the offender; carelessness in such a case is hardly an excuse.

F'er.

ART. VI. *Religious Principle the Source of National Prosperity:* A Sermon preached in the Parish Church of Richmond, Surrey, on the 1st of June, 1802, being the Day appointed by Proclamation for a General Thanksgiving. To which are subjoined (in the Form of Notes) Essays on various Subjects connected with the Occasion. By the Rev. Edward Patteson, M. A. formerly of Trinity College, Oxford. 8vo. pp. 183. 4s. Boards. Faulder.

IN this annotating age, Mr. Patteson has accommodated himself to *the mode*, by presenting us with a sermon which, like a streaming meteor, throws out so long a tail, that we know not to which our attention ought principally to be directed, whether to the body of the star or to its luminous train. The sermon itself is a mass of *texts*: almost every page of it is

pregnant with an essay; and were we to accompany the writer through the various discussions into which he constantly digresses, we should be under the necessity of trespassing very largely on the attention of our readers. We shall endeavour to take a middle course.

To obviate the charge which he suspects may be brought against him, of exceeding his proper and immediate province, the author particularly replies to the question, "What have the clergy to do with politics?" and he contends that a man, 'in assuming the character of a clergyman, has not renounced that of a *citizen*.' We expected that, in the course of his strenuous advocacy for the civil rights of the clergy, he would have reprobated their exclusion from the Commons House of Parliament: but, to our surprize, he makes no reference to this subject, contenting himself with urging their right, nay their *duty*, to introduce political views in their publications and discourses. Here much of his reasoning is good; and he so well defines the line of conduct which the political clergyman should pursue, that we shall transcribe a part of his introductory essay:

'Can it be the duty of a pastor to be solicitous for the interest of his flock in meaner concerns, and to regard it with indifference where the highest are involved? Shall his anxiety be demanded for the fate of individuals; and shall he, at the same time, be required to repress it, where the fate of *all* is in suspense? Can he with decency exhort every man to love his neighbour as himself, while, in his own conduct, he appears destitute of feeling for the whole body of his neighbours in their collective character? "Cari sunt parentes, cari liberi, propinqui, familiares; sed omnes omnium caritates patria una complexa est." These indeed are the well-known words of a *heathen philosopher*: but has revelation superseded or discountenanced the generous ardour of a patriotic spirit? Let us hear an *inspired* writer, pathetically apostrophizing the metropolis of his country: "If I forget thee, O Jerusalem, let my right hand forget her cunning!" And it is recorded of a *far higher character*, that, approaching to the holy city, and prophetically contemplating the time when its enemies should not *leave in it one stone upon another*, he was affected, even to tears: "he beheld the city and wept over it." It cannot therefore be the less incumbent upon Christian ministers to exert themselves in any cause where peace, charity, justice, and humanity, are evidently at stake, because it is connected with political arrangements; (for this is only to say, that such a cause concerns rather the whole body of their countrymen than any particular citizen;) although it must be granted that the propriety of their interference will depend greatly upon the manner and extent of it. As champions of a party, as antagonists of individuals, as political gladiators, as dealers in scurrility and invective, *not knowing what spirit they are of*, it becomes the sacred order to be for ever silent. And if they cannot venture to make the slightest excursion upon the ocean of politics, without suffering themselves to be carried away by the current,

current, to the neglect of their flocks, and, perhaps, the destruction of that peace of mind which is so essential to the effectual discharge of their most important functions, they will do much better by resting on the shore.

'On the other hand, (so long as they observe a due decorum in temper and language,) in striving to moderate the spirit of party, to keep up the recollection of Providence, and of a future state, to maintain the purity of public morals, and to guard the holy scriptures from contempt and perversion (however the artifice or the madness of others may have blended and entangled these objects with political measures) it does not appear that they are confined to any other bounds than those of Christian charity, or by any motives of forbearance, but the despair of success *.'

It is true that the clergy, as members of the social body, are not precluded from the examination of questions which are interesting to the community at large; and it may be a public benefit, especially in times of great ferment and acrimonious agitation, to have politics discussed with that temper and moderation which may reasonably be expected from the ministers of the gospel of Christ: who, when they speak of the affairs of this world, are bound to view them with the mind and in the spirit of their divine Master. When representing the evils of war, and congratulating his hearers on the return of the blessings of peace, Mr. Patteson may be said to preach like a true Christian divine; and his discourse must give satisfaction to all those whom he could wish to please. While, however, we must commend him as a man of considerable talents, learning, and ingenuity, we must also confess that his political argumentation does not uniformly carry conviction to our minds; and that too much anger and invective are mingled with his representations.

A great part of the materials here brought together would have better suited the appendix to a *fast* than to a *thanksgiving* sermon. While war is to be prosecuted, it may be policy to

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'* I anticipate the objection, that, upon these principles, I open a door for the unlimited entrance of the clergy into those very abominations, from which I appear most anxious to exclude them: "because" (it will be said) "whoever wishes to take a share in the political controversies and struggles of the day, will presently discover that *religion and social order* are deeply concerned in them."

'To this observation it is only necessary to reply, that no practice is to be prohibited, purely because it is open to abuse; that such of the clergy as will be guilty of *this* abuse, must ever bear a very small proportion to the whole body; and that the mischief to be apprehended from their misconduct in *promoting* dissensions, will be far more than compensated by the efforts of their more enlightened brethren to *compose* them.'

inflame the passions of the people against their enemies; if, according to the author, 'revenge, as an implement of war, is not less legitimate than the mechanical engines of destruction.' On the proclamation of peace, however, we may be expected to substitute reason for passion, and, by clearer views of things, to anticipate the decisions of history. Here Mr. P. affords us little assistance. His mind still feels all the agitation of the storm, and he delights in declamation; preferring bold assertion to that impartial review of the past, which may in time be presented to his better judgment.

From one who could argue so logically as Mr. Patteson has contended, in support of the justice of defensive war, we did not look for a repetition of those stale and unsatisfactory accounts of the French Revolution, which were urged by the Alarmists and the followers of Abbé Barruel during the war. Instead of re-producing the incredible assertion that 'the Revolution was a *deliberate* experiment, intended to demonstrate that both religion and government might safely be dispensed with, and that the benefits of society might be attainable without them;' or resolving all its convulsions and subversions into the effects of a conspiracy, engendered, and stimulated to activity, by the inexplicable influence of the still more inexplicable Illuminism of some clubs in Bavaria; we should have supposed that Mr. Patteson, presenting himself in the shape of an enlightened Christian inquirer, and not as 'a *political gladiator*,' would have explained the French Revolution by assigning it to causes really adequate to the production of such an effect. He might have mentioned the gradual progress of knowlege, so inimical to political and theological despotism; the spirit of liberty often evinced in the remonstrances of the parliaments against the king's edicts; the profligacy of the court; and the embarrassment of the finances. He might have shewn how much even the history of his own country, and the taunting boasts of his own countrymen, must have operated on the minds of the French people, in inducing them to wish for a change of system. He might have deplored the want of firmness in Louis XVI., the cowardice of the Nobles, and the interference of foreign powers in the early period of the Revolution, by which the French nation was precipitated into anarchy and republicanism. He might have discriminated between the different periods of the Revolution; and he might have speculated on the probable consequences which would have arisen, had Louis not violated his oath, but, instead of attempting flight, had resolved to fulfil his engagements and patiently wait for a period more favourable to his regal power. He might have adverted to the want of unity of

design and action in the coaleseed powers; and, by contemplating this stupendous convulsion in its internal and external relations, he might have afforded a satisfactory and instructive illustration of its causes and progress. But no. This great event is not to be thus explained by Mr. Patteson. He tells us that 'Rousseau, Voltaire, and a few others of the same literary class, France has to thank for *all* her miseries;' and our attention is directed to the wonderful enterprizes, in aid of revolutions, of Adam Weisshaupt, of Bavaria, the founder of the order of the *Illuminés:*

'I leave (says Mr. P.) to the pen of history the office of recording—by what methods the novice of the order was prepared, sounded, initiated, and trained; for what purposes he was directed to the study of *character*, and how he was employed to *decoy, instruct,* and *inspect* others, unconscious that *his own conduct* was at the same time *watched* and *inspected*; in what manner it was contrived that, while each member of the order supposed himself arrived, on every successive promotion, at the true *secret* and mystery of the society, that secret should in reality be possessed *by the superiors* alone; by what mechanism it was effected, that while the information and control of those superiors extended to *all* the members, of whatever class, *their* names and persons were *concealed* from the inferior classes by a cloud of studied and impenetrable obscurity; by what *oaths* and promises the whole body was bound to obey *mandates*, of which it knew not the source, *even though they should be contrary to the laws of the land, and to the precepts of religion;* by what *ties*, more binding than a thousand oaths, that obedience was further secured; what new engagements, and what farther submissions, were the price of higher advancement and fuller communications; by what arts the superiors obtained the *secrets* of individuals and families, and thus brought each member severally under the power of the society; how the *lodges of Freemasonry* were, without their own consent or knowledge, converted into *seminaries of Illuminism,* and submitted to pay regular taxes for the maintenance of funds, of which they neither knew the depositaries, nor understood the application; how *princes* were made instrumental *to destroy sovereignty*, and the *clergy to destroy religion*; in fine, how the Illuminés were taught to despise *conscience*, by a *subversion of all moral principle*; to make light of *consequences*, by the *disbelief of an hereafter*; and to defy *justice,* by the *premeditation of suicide.*'

Mr. P. may leave all this idle romance (fit only for a German novel) to the pen of history: but history will reject it with disdain; and *sana posteritas* will contemplate the events of the last twelve years through a different medium than that which this preacher has provided. Could a great people be instigated to revolution by the initiation of certain individuals into a club, the essence of which was mystery, and the sum of the knowlege of which was that it had nothing to tell? Is it credible that a club could exist to any extent, which should compel its

members by oaths to obey mandates of which they knew not the source, nor, as it should appear, the object?—We should waste our time and paper by any farther notice of this German phantom, which was conjured up for a temporary purpose, and ought now to be laid in that *Red Sea* which has been the sanguinary consequence of its delusive impressions.

That 'Religious principle is the [*a*] source of National Prosperity' is a kind of axiom which, we believe, very few are inclined to dispute. Mr. P. has stated it at the head of his work, as the position which he undertakes to illustrate; and, as far as he considers it generally, his explanations are deserving of much praise: but, when he proceeds to mark the shades of religious opinion, we cannot refrain from saying that he forfeits the character of a man of sound judgment. 'Levelling principles,' he tells us, 'keep an equal pace in government and religion. Thus we find the cry of "*No Bishop!*" coupled with "*No King!*" *Socinianism* with *Democracy*; *Deism* with *Equality*; and, at the bottom of the scale, *Atheism* with *Anarchy*.' We do not notice these assertions as new. They have been repeated *usque ad nauseam:* but Mr. P., who seems to pride himself in deducing legitimate conclusions from his premises, should not have sanctioned such vulgar errors. Is there any natural connection between the religious and political opinions which are here coupled as twin-sisters? The Scotch cried out *No Bishop;* but have they not written their love of regal power in the blood of thousands and the books of ages? Are the Swiss or the Americans a nation of Socinians?—Were we to argue on the similarity of principles, we should be forced to assert that they who believe in the absolute and undivided *monocracy* of the universe must be friends to monarchical power: but such sort of reasoning is idle. The experience of past centuries, and the contemplation of present times, prove that religionists of all descriptions may be equally good subjects.

We must add that Mr. P. not only misrepresents the tendency of Socinianism, but evinces complete ignorance of its nature. 'The Socinian system,' he says, 'rejecting the *divine character of the Redeemer*, still, in some sense, adheres to *Redemption*, which takes away the *value of the victim*, and yet maintains *the efficacy of the sacrifice*.' The Socinian would here inform the author that he does *not* reject the divine character of Christ, though he denies his Divinity; that he does *not* contend for *Redemption*, in the sense commonly assigned to it, nor for the efficacy of the Sacrifice.

To the Catholics, Mr. Patteson is more complaisant than to the sectaries of his own country; the influence of their clergy is represented (p. 35.) as rather that 'of peruasion than of

force ;' and so far is he from reprobating their refusal of toleration, that he thus mildly apologizes for them : 'In a country almost entirely Catholic, the disabilities laid on Protestants, however grievous, could never have become the object of general discontent.' We believe that the powers assumed and exercised to inforce these disabilities did excite general discontent ; and the fate of the Calas family, though passed over in silence by Mr. P., awakened the indignation of all France and of all Europe.

In pointing out the danger resulting from French intercourse, and from the principles of Infidelity, the author makes some important observations ; and this part of his work is deserving of general attention. To attention, indeed, his learning and his abilities may intitle him on all points : but to acquiescence and to commendation he can lay claim only with those who can adopt the sentiments, and be convinced by the arguments, of which we have given a few specimens in the preceding pages. Mo-y.

ART. VII. *The Principles of Surgery*, in Two Volumes : Vol. I. Of the Ordinary Duties of the Surgeon ; containing the Principles of Surgery, as they relate to Wounds, Ulcers, and Fistulas ; Aneurisms, and wounded Arteries, Fractures of the Limbs, and the Duties of the Military and the Hospital Surgeon. Vol. II. A System of Surgical Operations ; containing the Principles of Surgery, as they relate to Surgical Diseases and Operations, as Lithotomy, Trepan, Hernia, Hydrocele, Amputation, &c. By John Bell, Surgeon. Vol. I. 4to. pp. 674. 4l. 4s. Boards. Edinburgh, Creech, &c. ; London, Cadell and Davies, &c. 1801.

A TREATISE of such magnitude as that which is now before us may naturally give rise to the inquiry, whether the principles which it inculcates might not have been comprized, in a manner equally useful and agreeable, within more moderate limits. We are not disposed to be very fastidious respecting the size of a book : but, if we answer this question, we shall state our judgment that the author of the present production might have kept it within more readable magnitude, without any extraordinary efforts of compression, and without any diminution of its value.

Mr. Bell appears to place much value on his acquaintance with the earlier writers in surgery ; and he often takes considerable pains to controvert opinions, or to correct practices, which have long been abandoned. The work is thus swelled with tedious and frequently uninteresting quotations, which can have little tendency to illustrate the doctrines that he lays

down, and which must serve to divert the attention of the student from the more important points of observation and practice. We must also remark that, though much good sense and much useful practical information are here displayed, we have frequent occasion to blame the author for a misplaced levity, and for a train of sarcasm and invective, highly undignified and unbecoming.

We shall now proceed to give a general outline of this volume, in the order adopted by the writer. It is divided into three sections, of which the first treats of Wounds, Ulcers, and the ordinary Duties of the Hospital Surgeon; the second, of Aneurisms, and Wounds of the Arteries; and the third, of Fractures of the Limbs. The whole is given in the form of discourses, which are elucidated by numerous, and in general well executed and correct plates.

The commencement offers some judicious remarks on the duties and qualifications of a surgeon. We then come to the history of the doctrine of adhesion; in which, after a long account of the speculations and practice of former times, the author examines the share borne by several modern surgeons of eminence, in introducing the improvements which have been since adopted. His ideas on the nature of the union, which takes place between two separated parts, appear to us rather incorrect. As the cause of their adhesion, he not only admits that a *mucus*, or new substance, may be formed between them, as a connecting medium into which the smaller arteries may elongate themselves, but that the vessels of opposite surfaces may unite immediately by inosculating, mouth to mouth; a circumstance which, we believe, never happens.—In the succeeding chapters, he describes the various kinds of sutures, and lays down a set of good rules for the reunion of wounds of various parts. He then considers the obstacles to adhesion, in which he enumerates inflammation; and here he is led to reject Mr. John Hunter's idea of adhesion being a process in which inflammation is necessarily concerned.

The observations on ill conditioned and complicated wounds, and ulcers, seem to be the result of careful attention to the subject.—Mr. Bell very properly cautions his readers against the indiscriminate use of poultices: but, in the plan of cure recommended, he does not add much to the practice already pretty generally established. He remarks that an ulcer has hitherto been the *opprobrium medicinæ*, a disease in which the theory and practice are equally imperfect; and yet he treats with (as it appears to us) inconsistent severity, the experiments of Mr. Home, which were instituted for the purpose of ascertaining the precise effects of the remedies then in use, and of such

as might have even the most distant probability of being serviceable. When principles are well established, they ought to be reduced to practice: but, where they are so imperfect as the author confesses them to have been when those trials were made, the experience of the actual effects of remedies, independently of any ideas on their mode of operation, is our only sure guide.

Mr. Bell devotes a considerable space to the consideration of Hæmorrhagy; in which he gives a long history of the various means of suppressing that discharge, and a statement of the doctrine of modern writers on the retraction of arteries. He next adverts to the subject of inosculation: which he defines to be a form and property of all arteries, essential to a free and perfect circulation of blood, and not confined to any particular part of the body; and he cites a curious case in confirmation of this opinion, from Dessaulx, in which a stricture and complete obstruction in the *aorta descendens*, immediately below the arch, were discovered on dissection. The viscera and lower parts of the body were supplied by branches of the subclavians, inosculating with the inferior intercostal and epigastric arteries; all of which were much increased in size.

In treating of popliteal Aneurism, the author recommends the operation proposed by Mr. Hunter, with the well known improvement of Mr. Abernethy. Here he bestows considerable labour in combating many opinions which existed only in the early period of the modern operation, and which have been long since exploded; particularly that of moderating the flow of blood into the aneurismal tumour.—We must observe, also, that he discovers a great want of candour, in giving an account of only the first operation performed by Mr. Hunter, under the ideas on the subject which were entertained at that time; without taking any notice of the improvements afterward adopted by that gentleman and Mr. Home. Such omissions are, in our apprehension, highly censurable.

In the chapter on Wounds of Arteries, Mr. Bell asserts that no degree of manual pressure will be sufficient to resist the flow of blood through a large artery; and that the contrary opinion, which is supported by many surgeons of eminence, is dangerous and ill founded.—He does not consider the stoppage of the pulse as a test of the flow of blood being entirely interrupted; and he thinks that, in divisions of large arteries situated too high up to admit of the tourniquet being applied, we are not to imagine that the flow will be restrained by the pressure of an assistant, but must instantly secure it with a ligature, in order to save the life of the patient. He takes this opportunity of indulging in a violent and indecorous philippic on Dr. Parry of Bath, for having ventured,

in

in a periodical publication, to defend his opinions on the effects of compressing the carotids in hysteria and some other diseases, against the ridicule which Mr. Bell had attempted to cast on them in the second volume of his Anatomy. On this subject, we shall only state our suspicicion, that the author would have more difficulty in demonstrating, that a pressure so great as to stop the pulsation of an artery would have no effect in diminishing its area, or lessening the flow of blood through it.

Mr. Bell gives the term of Aneurism by anastomosis, to the small pulsating enlargements occasionally observed, which resemble the bloody tumours sometimes appearing in children newly born.—He thinks that they consist in a congeries of active vessels, and are only to be cured by extirpation.

The volume concludes with a section on Fractures, in which are many valuable practical and physiological observations, though they do not materially differ from such as are now generally admitted.

In order to afford our readers a favourable opportunity of judging of the author's abilities as an operative surgeon, we shall not close this article without quoting a very interesting case, which reflects much credit on his decision and intrepidity. The account itself, however, is not new to us, because it appeared some time ago in a former publication of this writer:

"A poor man, by trade a leech-catcher, fell as he was stepping out of a boat, and the long and pointed scissars which are used in his business being in his pocket, pierced his hip exactly over the place of the sciatic notch, where the great iliac artery comes out from the pelvis. The artery was struck with the point of the scissars, it bled furiously, the patient fainted; and in so narrow and deep a wound, the surgeon, when he came, found little difficulty in stopping it up, and less difficulty still in making it heal. The outward wound was cured; the great tumor soon formed; and the man travelled up from the north country, where the accident had befallen him, and in six weeks after arrived in our hospital here with a prodigious tumor of the hip, his thigh rigidly contracted, the ham bended, the whole leg shrunk, cold, and useless, as if it had been an aneurism rather of the artery on the fore part of the thigh.

"The tumor was of a prodigious size, and by that very circumstance of its being one of the greatest aneurisms, it had lost all the characteristics of aneurism. There was no pulsation, no retrocession of the blood when the tumor was pressed upon; there was nothing else peculiar in the tumor except this, that the great and sudden distension occasioned great pain; and from the continual pain, and lameness, and from having some hopes of a cure, he was ready to submit to any thing, beseeching us to operate.

"There was little doubt of this being a great aneurism, but there was a possibility of its being a vast abscess; and it was resolved in consultation

consultation that the patient should be carried into the operation room; that a small incision should be made; that the skin, being cut, the bag itself should be just touched with the point of a lancet; if found to contain matter, it should be fully opened: but if blood, then it was to be considered as an aneurism of so particular a kind, as to entitle us to call for a full consultation.

" I made an incision two inches and a half in length; the great fascia of the hip appeared blue, and very strong, forming the coat of the tumor, and under that were seen the big fibres of the great glutæus muscle. The knife was struck into it, and large clots of very firm black blood rolled out; for such was the tenseness of the tumor, that it began to emit the clots in this way, the moment it was punctured. There was one thing further desirable, that before we put the patient to bed, we should understand the case so far as to be able to report to the consultation, whether the artery was absolutely open, and whether it was the great artery of the hip. I continued therefore (knowing that the opening I had made could be covered with the point of the thumb) to pull out a few more clots, till the warm and florid blood began to flow; I then pushed in a tent-like compress into the small wound of the tumor (viz. of the fascia), laid a broad compress over the outward wound, and put the patient to bed, with one of the pupils holding the hand upon his hip.

" This was done at one o'clock, and at four the consultation met, and the operation was performed. And in my notes, I find two steps of the operation chiefly marked :—First, That upon our opening the tumor fully with an incision of eight inches long, and turning out the great clots, the blood was thrown out with a whishing noise, and with such impetus, that the assistants were covered with it, and in a moment twenty hands were about the tumor, and the bag was filled with sponges, and cloths of all kinds, which had no better effect than the cloths which, in any accident, the friends in great confusion wrap round a wounded arm; for though the blood was no longer thrown in a full stream, nor in jets, it was seen rising through the edges of the incision; it floated by the sides of the cloths, which were pressed down by the hands of the assistants. But we knew also by a more alarming sign that the blood continued to flow, for the man, who was at first lying not flat, but supporting himself on his elbows, fell down, his arms fell lifeless and without pulse over the side of the table, his head hung down, his face was livid, he uttered two or three heavy groans, and we believed him dead.

' Secondly, Seeing, in this critical moment, that if he was to be saved, it was to be only by a sudden stroke, I ran the history upwards and downwards, and at once made my incision two feet in length: I thrust my hand down to the bottom of the tumor, turned off the great sponge which was over the artery, felt the warm jet of blood, put the point of my finger upon the mouth of the artery; then I felt distinctly its pulse, and then only was I assured that the man was still alive. The assistants laid aside the edges of this prodigious sac, and sought out the several smaller sponges which had been thrust in, and the sac being deliberately cleaned, and its edges held aside, I kept the fore finger of my left hand steady upon the artery, passed one of the largest

largest needles round under my fore finger, so as to surround the artery: one of my friends tied the ligature, and then upon lifting the point of my finger, it was distinctly seen, that it was the posterior iliac artery,—that the artery had been cut fairly across, and had bled with open mouth—that it was cut and tied exactly where it turns over the bone: and although the extremities were cold, the face of a leaden colour, and the man had ceased to groan, and lay as dead; though the faint pulsation could not be felt through the skin, in any part of the body, we saw the artery beating so strongly under my finger, that we were assured of our patient's safety; however, he was so low, that after laying down the sides of the sac, and putting bandages round his body to keep all firm, we were obliged to have a bed brought in, and having given him some cordials, we left him to sleep in the great operation room, attended by the pupils and by nurses. He passed his urine and fæces involuntarily for some days, and was long in recovering his voice.

'He was cured of this great wound in less than seven months, although his cure was protracted by the foul suppuration of such a sac, and by the exfoliation of the ilium and sacrum, which spoiled, not so much from their having been laid bare by the last sudden stroke of the knife, as by the aneurismal blood having pressed upon them; the exfoliations were very large, and the sacrum especially continued exfoliating to the very day on which the wound closed.

'I do not know whether this man have recovered entirely, for he left the house lame, from the contractions of the hip and ham, and walking by the help of a stick; but however, he thought himself fit to undertake his profession, and went to England with that design *.'

We have not yet been apprized that another volume of this work has appeared. Yell.

ART. VIII. *Observations on a Tour through almost the Whole of England, and a considerable Part of Scotland*, in a Series of Letters, addressed to a large Number of intelligent and respectable Friends. By Mr. Dibdin. 4to. 2 Vols. With Plates. 3l. 10s. Boards. Goulding, Walker, &c.

TRAVELLING is become a very general recreation; and if pens were as actively employed as curricles and post-chaises, "of making books (as Solomon says) there would be no end." We would not, however, encourage every rambler who is capable of amusing himself by his observations on manners and scenery, to undertake the edification or gratification of the public; and, indeed, since this country has been so frequently

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'* Dr. Farquharson, who succeeded me in the charge of the hospital, has just informed me, of this man having called upon him after his return from England, walking stoutly, and in good health.'

described,

described, there should be good reason for adding to the number of tours. To Mr. Dibdin we are indebted for considerable entertainment in his professional line; and, having been often exhilarated and put in good humour by his verse, we are invited to attend him as a writer of prose. Some pleasing recollections will certainly operate in his favour; and if we should be under the necessity of qualifying our praise by a few objections, we beg him to consider us as honest, not as ill-natured critics.

Observations on a Tour do not always imply neither minute examination or profound reflection: but the mass, taken altogether, should be worthy of public notice, if the writer would be justified in sending it to the press. There can be no doubt of the actual opportunities enjoyed by Mr. Dibdin for exploring the country; and if he may be supposed to possess as much good sense as playfulness and comicality, his readers will anticipate a pleasant book. All circumstances considered, indeed, the work will not disappoint reasonable expectation; and though it be not very learned, nor very profound, nor very correct in style and observation, the author appears to have taken pains to render it generally acceptable.

These letters, however, are not to be regarded entirely as hasty effusions, written while the author was posting from town to town; since they are in fact compositions prepared at leisure from his notes and journals, at his house in Leicester Place, and addressed to different friends for their entertainment and approbation.—In the advertisement, Mr. D. speaks with rather too much self-gratulation concerning this undertaking. Having announced his work as forming two handsome quarto volumes, embellished with *forty views* and *twenty vignettes*, he adds:

'So much mental and manual labour has rarely, perhaps never, been bestowed by one man on any production. Painting, which had been only my private amusement, out of devotion to the public, I have in this instance made one of my professions, and to those who love truth and strength of expression, I hope I have not tendered the appeal in vain.'—'The endless and unexampled variety which I have been three years in collecting, the advice and encouragement of friends, whose names are a powerful guarantee, and the lively pleasure and laborious care, for which I flatter myself I have been given credit in all my pursuits: these and other self evident considerations seem to render an address of this kind more customary than necessary.'

Three introductory letters develope the author's design; and in them we are told that 'the two prominent features of his work will be an independence of mind and a rigid regard to truth; that he will not flatter any place or people to bespeak favour

favour for himself, or deal out indiscriminate censure at the expence of rectitude.' This is saying much for a person in the author's situation: but we really observe a manliness of spirit in many of his remarks, which induces us to believe that he has here given the picture of his mind. It is in vain, however, to boast of a regard to truth, unless he also takes the most unremitting pains to be correct; which does not appear always to have been the case.

These volumes are constructed on so regular a plan, that they may serve as a guide to the tourist through England and Scotland. The geographical position and boundaries of each county are laid down, with its towns, rivers, and parishes; the curious plants which it produces, and the celebrated men to whom it has given birth, are recorded; and an useful table of distances is subjoined, for the convenience of the posting traveller. The progress of the narrative is occasionally interrupted by the insertion of letters, or rather essays, on particular subjects; which, besides furnishing hints that may be of use to those who travel, contain many amusing anecdotes. They relate to *Roads*, *Tours*, *Inns*, *Servants*, *Dogs*, *Dialects*, *Agriculture*, *the Poor*, *Watering Places*, &c.

We shall adduce various passages which will reflect credit on Mr. Dibdin as an observer: but we must also perform our duty by transcribing others which will manifest to our readers his peculiarities and his defects as a writer. He may be characterized as an absolute mannerist; whose remarks evince that *smartness* of turn which in a song will produce a comical effect, but in prose and narration is not always appropriate and agreeable. Some verbal errors also occur, such as *Herculus* for Hercules, *manooverer* for manœuvrer, *phænomenæ* for phænomena, &c. If these may be attributed to the press, we cannot thus excuse such vulgarisms as 'it cost *to the tune* of twenty pounds,'—'Dunstable is *calculate* for a variety of things,'—'the true life of *your* Londoner,' &c.—and one short passage is luxuriantly productive of these beauties:

'It is a constant and a melancholy fact that the higher orders of society act in open defiance of all decency; but what is much more lamentable, their inferiors, however the means may be procured, *stick at* nothing to indulge in the same ridiculous follies. In LONDON it is all very well. People of fashion *stick to* the opera and to their own private parties, and fly about naked, and nobody cares twopence about it; but, when they come down determined to *quiz* the vulgar and *do up* the cits at bathing places, it is really outrageous.'

Sometimes Mr. D. appears in the character of *Mr. Rapid*, and passes over ground with such celerity, that nothing becomes a matter of reflection but his speed, and the propriety of his characteristic epithets:

'On

'On Thursday the 31st of May, 1798, I left LEICESTER-PLACE, and passing by the loiterers of KENSINGTON, the *rus in urbe* gardeners, dashers, and retired office-clerks of HAMMERSMITH, the holiday-makers of TURNHAM-GREEN, the French emigrants of every place, and the wretched pity-moving horses, that tug the crazy stages from HYDE-PARK Corner to KEW-BRIDGE, every effort a step towards their last homes, I rejoiced when I had left tedious BRENTFORD behind me; and continued through neat SMALLBERRY-GREEN, and bustling HOUNSLOW, till at length, after contemplating the dreadful profligacy and degeneracy of human nature, upon a view of HAINS on his gibbet, who seemed as if waiting for his present companion, I found myself in excellent cue for a dinner, which on my arrival, I ordered at the Bush at STAINES.'

Mr. Dibdin's mode of getting rid of difficulties, and of giving the *go-by* (as he perhaps would say) to the antiquary, will be seen in his account of Stonehenge:

'All that can be, or perhaps ought to be said is, that the mass of stones in question is a most extraordinary and stupendous object; and as it cannot have been placed in that form and situation by any effort of nature, which some have suspected, it argues that the ancients had wonderful ideas and wonderful resources in the formation of their public erections; but whether it was formed to perpetuate fame, to do honour to religion, or for whatever purpose, the most enlightened authors stand no better chance of coming at the real truth, nor does it signify three-pence whether they come at it or not, than the most incurious of all those travellers, who stop, are astonished, and ride on.'

His remark on Salisbury spire is completely puerile: 'I don't like the spire;—it seems soaring out of the sight of that church with which it appears to be offended.' The inhabitants of Salisbury will not thank him for thus attempting to destroy the reputation of their lofty spire; and they will feel themselves still less obliged by his compliment on the nocturnal *fragrancy* of their city:

'It would have been impossible to have existed there for want of water, had not brick canals been constructed, which conduct that necessary of life through all the streets of this city; necessary particularly there; for, though at mid noon the stream may be pellucid, and per chance sweet, at midnight I am afraid it never has either of these advantages; for unaccustomed to dig for cellars, a convenience this city cannot boast, they do not trouble their heads to dig for any other convenient purposes, and, therefore, in spite of these continual ablutions, there are times when you might fancy yourself in Old EDINBURGH; and, it is on this account, perhaps, that people spend the day at SALISBURY, and sleep in the neighbourhood.'

Atoms were never more jumbled in chaos, than ideas in this account of Folkstone:

'From

'From the extremity of this hill, where there is a telegraph, you look down the chimnies of FOLKSTONE, which place has a ruinated castle and a watch-tower, a few genteel houses, inhabited by retired captains of ships and other relative characters, *which abounds with fish*, and therefore, according to the information I had from a gentleman resident there, swarms with children.'

Mr. D. betrays all John Bull's prejudice against the French:—'I declare to heaven I could not in the course of nearly two years, for I was during that period among them, extract a single quality by which a man of true, broad, liberal, or in short English honour, would wish to be distinguished,' &c. &c.

The biographical sketches, or rather *dashes*, interspersed in these letters, are in the manner of Guerchino; and a strong effect is attempted to be produced by a very few strokes:

'SAMUEL JOHNSON, the divine, and SAMUEL JOHNSON, the lexicographer, were both born in STAFFORDSHIRE. They were equally self-willed and equally turbulent; but nothing can be more different than were the fortunes of the two men. One exposed himself to the resentment of the court and the people by his unqualified assertions and writings, was put in the pillory, attempted to be assassinated, and underwent a variety of punishments and humiliations; the other, for writings and assertions equally unqualified, was caressed like a spoilt child, feared, courted, and rewarded with a pension.'—

'That famous and fanciful writer HOBBES, author of the Leviathan, which drew on him a number of adversaries, and which was formally censured by Parliament and the convocation, was born at MALMSBURY in 1538. HOBBES could not be said to be what POPE calls GAY, a safe companion, which in ADDISON would have been called faint praise; for, though he was evidently wrong in all his assertions, he could not be persuaded to change his opinion. Perhaps this was the reason why his friends denied him his last request, which was to place on his tombstone, "This is the philosopher's stone," in which they acted perfectly right.'

In passing through Cornwall, Mr. D. takes notice of its several mineral productions, and particularly of the tin mines:

'Tin either insinuates itself by lodes, or lies in floors. Lodes are the veins that run through fissures and fill up their sides or walls, and thus they branch in all directions, even through the minutest interstices like so many threads. Nothing, I think, can give so faithful a resemblance as the dry rot in wood. Floors are horizontal layers of the tin ore to a vast extent, and therefore would be very productive could they be conveniently worked; but they lie at a great depth, and therefore it is expensive and dangerous to get at them. One experiment of this kind proved fatal; for, in spite of the assistance of strong timber with which it is necessary to secure the passages of the mine, the ground at BEL-AN-UUN to a large compass fell in, and buried all the miners within its reach.

'Tin

'Tin is also found in spots and bunches in the body of the rock; and, when discovered in granite, these are sometimes so large and so numerous, that they make ample amends for the trouble in procuring them, even though the miner is obliged to blow up the rock, and break it afterwards with sledge hammers to get at the tin. Tin is also found in stones, and one would think the miners considered ore as the vital circulation by which the growth of rocks is kept up and accelerated, for when a large number of those stones are found together, they call them beuheyl, which means in the Cornish language a living stream, or body; and for the same reason, when a stone has a small portion of tin or other ore attached to it, they say it is just alive; but if it has none, they pronounce it to be dead.

'Tin is sometimes found among the slime and sands of rivers, and on the sea shore, to which situations there is no doubt, but it has been washed from the hills, though sometimes the sea casts it up in a pulverized state, which is probably occasioned by lodes or floors situated underneath, and fretted and agitated by storms. The barrenness of the ground very often discovers the course of a lode, and sometimes a well cultivated field will betray it by the weakness of the grass in partial directions.'—

'As a ship is impelled by the wind, and a hound by the scent, so is the miner by symptoms that rouse equal sagacity.'—[What is the *sagacity* of a *ship?*]

Some curious particulars relative to smugglers, and their practices, occur in pp. 169—174. of vol. i. which, however, we have not room to extract.

The tour to Derbyshire is also distinguished by an attention to mineralogy; and the description of Peake's hole (known by a grosser appellation) we can pronounce to be correct:

'At the entrance of this cavern are little sheds and a kind of rope walk, where the poor inhabitants carry on a manufactory for small cord, twine, and other similar articles. The span of the arch is a hundred and twenty feet, and its height from the left abutment about seventy. In the first cavern, which is about a hundred and eighty feet, you are shewn stalactites, which you are told by your guide are petrified waters; but it is no more than an accumulation of calcareous earth, with which the water, in filtering through the stratum, is loaded, for each drop upon dissipating leaves behind it a portion of the earth with which it is saturated, and at length, by attraction, a body is gathered together, and becomes spar in the appearance of innumerable icicles.

'Being by this time furnished with candles, you proceed through various narrow passages, till you come to a hole above your head, shaped something like a bell. You are there shewn a line on the side of the rock, up to which the water rises in heavy rains. Soon after this you arrive at the first water, on which there is a boat, in resemblance something like a tea-tray. You are directed to lie down in the boat, and in that position, without the smallest danger, you are

conducted through an aperture just sufficient for the boat to pass, and then landed in a cavern much more stupendous than the first. It is about two hundred and fifty feet by two hundred. From this cavern you get to a smaller water, over which you are conducted, and you presently come to an aperture, where the water is perpetually filtering, and this place the guide calls, not unpoetically, KOGER RAIN's house. From thence you continue to what is called the chancel, where you are suddenly surprised by several voices from a gallery above, at the height of sixty feet. The numberless reflections of the lights, the effect of the echoes, which turn singers and join in the concert, have altogether a most romantic and extraordinary effect, and might fill the head of a lover or an adventurer with an idea that some of the scenes in the Arabian Nights Entertainments were realized in PEAKE's HOLE.

'From the chancel you proceed to a fissure called the Devil's Cellar; from thence you descend a hundred and fifty feet, and arrive at the half-way house. Passing on, you proceed through three arches by the side of a small stream, which you cross, when the roof assumes a more regular segment of a circle, and presently afterwards the form of a bell, as before, but much larger, and is from that called TOM OF LINCOLN. There is no great novelty afterwards. Your return to day-light, which has a most astonishing effect, is, if you think proper, accompanied with what the miners call a blast, which adds to the wonder, and staggers the senses a little more.'

From the author's Scottish tour, we extract the following account of Holyrood-house:

'We paid a visit to HOLYROOD-HOUSE, where I saw the portraits of all the kings of SCOTLAND, which seem as if they had been painted on the same morning, by the same painter, and from the same pallet. Indeed, I was so unfortunate that I did not see a real good picture while I was in SCOTLAND. There are a few portraits, which seem to be humble imitations of HOLBEINS, at SCONE, but they had no character of the sort of painting proper to adorn a palace. There can, however, be no doubt but that many Scotch noblemen are possessed of valuable pictures. I can only say, that I was not fortunate enough to see them. Before we quitted HOLYROOD HOUSE, it was of course indispensibly necessary to visit the chamber where RIZZIO was put to death by DARNLEY. The whole suite of apartments made but a miserable appearance. They consisted of a bed-chamber, a dressing-room, a kind of hall, and a retiring closet. The whole together I should suppose on a scale not more than five and twenty feet square. In the closet is a dingy hole of perhaps about nine feet by six, there was a trap door behind the tapestry, which led to a narrow winding staircase. Through this DARNLEY entered with his friend. RIZZIO was dragged from the presence of the queen through the bed-chamber and assassinated in the hall, all which transaction must appear to those who see the place more like an exploit in a brothel than the manly revenge of a prince in a palace. The boards where RIZZIO is said to have been murdered

murdered are stained, and we were gravely told that it was with his blood, which they most solemnly assure you has never yet been washed out. The cloisters at HOLYROOD HOUSE are extensive and beautiful. They form a quadrangle like those of the Convent of the Chartreux, near NANCI, in LORRAINE, but they are by no means so magnificent.'

The insertion of occasional letters may be regarded by some readers as an unpleasant interruption of the narrative: but, as containing the result of the author's observations and reflections, and as enlivened with a variety of anecdotes, we consider them as valuable additions to the volume. When we pay them this compliment, however, we do not mean to convey an approbation of all the sentiments which they exhibit. The letters on Agriculture, Monopoly, and the Poor, are superficial; and the latter, if not hard-hearted, is at least misconceived. When the wages of the honest labouring poor will not support them, it cannot be asserted that they 'are *thankless without cause*.' If Mr. Dibdin, after having worked from six o'clock in the morning to six in the evening, were forced to solicit parish assistance for his support, would he have no cause for discontent?

The letter on *Inns* should be perused by all travellers and tourists; and that which relates to *Dogs* should be universally consulted, for its several anecdotes of these most amiable and grateful animals. We have ourselves had such experience of the fidelity of dogs, that we can credit almost any stories of their singular attachment; and, as a proof of our respect for *canine-virtue*, which stands very high in our scale, we shall transcribe an anecdote which Mr. D. relates of his own dog:

'I took with me last summer one of those spotted dogs, which are generally called Danish, but the breed is Dalmatian. It was impossible for any thing to be more sportive, yet more inoffensive than this dog. Throughout the mountainous parts of CUMBERLAND and SCOTLAND, his delight was to chase the sheep, which he would follow with great alertness even to the summits of the most rugged steeps; and, when he had frightened them and made them scamper to his satisfaction, for he never attempted to injure them, he constantly came back wagging his tail and appearing very happy, at those caresses which we, perhaps, absurdly bestowed upon him.

'About seven miles on this side [of] KINROSS, in the way from STIRLING, he had been amusing himself with playing these pranks, the the sheep flying from him in all directions, when a black lamb turned upon him, and looked him full in the face. He seemed astonished for an instant; but, before he could rally his resolution, the lamb began to paw him and play with him. It is impossible to describe the effect this had on him; his tail was between his legs, he appeared in the utmost dread, and slunk away confused and distressed. Presently his new acquaintance invited him by all manner of gambols,

to be friends with him. What a moment for PYTHAGORAS or LAVATER! By and by, gradually overcoming his fears, he accepted this brotherly challenge, and they raced away together, and rolled over one another like two kittens. Presently appeared another object of distress. The shepherd's boy came to reclaim his lamb; but it paid no attention except to the dog, and they were presently at a considerable distance. We slackened our pace for the convenience of the boy; but nothing would do: we could no more call off the dog than he could catch the lamb. They continued sporting in this manner for more than a mile and a half. At length, having taken a circuit, they were in our rear; and, after we had crossed a small bridge, the boy with his pole kept the lamb at bay, and at length catched him: and, having tied his plaid round him, it was impossible for him to escape. Out of fear of the boy, and in obedience to us, the dog followed reluctantly; but the situation of the lamb all this time cannot be pictured; he made every possible attempt to pass the boy, and even endeavoured to mount the parapet, as if determined to jump into the river rather than not follow the dog. This continued till the prospect closed, and we had lost sight of our new ally, whose unexpected offer of amity to SPOT seemed ever after to operate as a friendly admonition, for from that day he was cured of following sheep.'

We add another story in proof of the sagacity of these *friends to man*:

'At a convent in FRANCE, twenty paupers were served with a dinner at a given hour every day. A dog belonging to the convent did not fail to be present at this regale, because of the odds and ends which were now and then thrown down to him. The guests, however, were poor and hungry, and of course not very wasteful, so that their pensioner did little more than scent the feast of which he would fain have partaken. The portions were served one by one at the ringing of a bell, and delivered out by means of what in religious houses is called a *tour*, which is a machine like the section of a cask, that turning round upon a pivot exhibits whatever is placed on the concave side, without discovering the person who moves it.

'One day this dog, who had only received a few scraps, waited till the paupers were all gone, took the rope in his mouth and rang the bell. His stratagem succeeded. He repeated it the next day with the same good fortune. At length the cook, finding that twenty-one portions were given out instead of twenty, was determined to discover the trick, in doing which he had no great difficulty; for lying *perdû*, and noticing the paupers as they came in great regularity for their different portions, and that there was no intruder except the dog, he began to suspect the real truth, which he was confirmed in when he saw him wait with great deliberation till the visitors were all gone, and then pull the bell. The matter was related to the community, and to reward him for his ingenuity, he was permitted to ring the bell every day for his dinner, when a mess of broken victuals was purposely served out to him.'

In changing the subject from Dogs to Men, some of our fellow creatures will not gain much by the comparison. Mr.

D. gives a letter on menial servants, which is conceived in a style by no means calculated to ingratiate himself with these important personages in great families, nor to exalt them in public estimation. The following anecdote is told, to explain the connection often subsisting between tradesmen and the servants of the rich;

'Early in life, when I mixed a good deal with the world, I knew a very opulent tradesman who possessed at least eighty thousand pounds, who kept the first company, and who gave dinners in the most elegant style. I have seen at his table persons of distinction, and have met him and his family at their tables. I once went with him to pay a visit in the country to a baronet remarkable for hospitality, and where I was taught to expect a great deal of pleasure. We arrived in the evening, and as we were ushered into a room I could not help noticing that the servants came round us, and accosted us both with uncommon familiarity, at which I must confess, I rather expressed some astonishment. To relieve me, however, from my embarrassment, he told me that it would be more snug to sup in the housekeeper's room than appear before the family in our boots. To this I acquiesced; but, when I came to see a great deal of cordiality between him and the butler, who proclaimed his approach by the emancipation of a long cork, and at the same time swore that he always kept the best bottle for his private friend; and when, soon after this I was asked to sing, and treated with less ceremony than I had really ever been accustomed to from persons of this description, I had first thoughts of expostulating in pretty round terms with my friend, but on reflection, unwilling to interfere with his private motives, whatever they might be, I pretended to have a violent tooth ach, and got to bed as soon as possible.

'Early in the morning I mounted my horse and rode to town, certainly leaving my friend in the lurch, but he deserved it, for I found there was more meant by the excursion than I should at any rate have bargained for. It turned out that there was to be open house kept on the day I left the place, for the celebration of some anniversary always observed by the family, and that I was invited to be comical and entertain the company, while my friend was to look on at humble distance. I had the honour of meeting this very baronet afterwards at the house of one of his friends in town. He laughed heartily at the circumstance, applauded my spirit, and invited me to his house, where I frequently dined with him afterwards, and partook of coursing and other country pleasures.

'It is proper to tell you that my friend the tradesman took an opportunity to call on me. He made an apology for having lugged me into such a scrape, hoped it would make no difference in our intimacy; said that in the way of business trifles must be passed by, that servants were great friends to tradesmen, and that where money was to be got people must not be nice. I answered, I had nothing to do as to his private conduct, and only regretted that he had not permitted me to make an election as to my own. So far it was all very well; but the joke was not finished. I called on him one day

on particular business about an hour after dinner time; and, being ushered into the parlour without ceremony, I saw, with an elegant dessert and French wines before them, the baronet's butler and housekeeper, sitting in the very room and at the very table where two months before I had dined with a countess.

'This fact, which it literally is from beginning to end, proves a great deal, and I will follow it up with another that proves a great deal more. About three years after this circumstance happened, this very butler was turned away for conniving with the butcher, in the manner of drawing out his bills, to defraud the baronet of eight hundred pounds. Mem. My friend was not the butcher.'

The letter concludes with some very free but sensible remarks on the reform necessary to be adopted by the gentry themselves, with regard to their treatment of servants, and the example which they set to them.

From these scattered fragments, the reader may be able to appreciate Mr. Dibdin's merit as an Essayist and British tourist. The plates, which are finished in acquatinta, are tolerably executed: but effect in the drawing has professedly been more regarded than accuracy of delineation.—An index ought to have been affixed to this work, if it is to be regarded as worthy of consultation; and it was the more necessary because one uniform unmeaning head-title (*Dibdin's Tour*) occupies the top of each page throughout both volumes, so that the eye has no guide in turning to any particular part. This is a mode too often adopted, but is so repugnant to common sense and convenience that we are astonished at its prevalence.

Mo.y.

ART. IX. *Elements of the Philosophy of the Mind, and of Moral Philosophy.* To which is prefixed A Compendium of Logic. By Thomas Belsham. 8vo. pp. 550. 9s. Boards. Johnson.

'*I TREMBLE at myself, and in myself am lost!*" Such was the sentiment of the poet, and such must be the reflection of every one who seriously turns his thoughts towards his own being and attributes. The lofty inquiries of the metaphysician reach not to their mighty object; and yet, while they fail to satisfy us, they overwhelm us with astonishment.

> "Thought wanders up and down, surpriz'd, aghast,
> And wond'ring at her own."

Man, a sentient being, when he enters on the study of the philosophy of mind, and endeavours to ascertain the nature and essence of the sentient principle, finds that limits are set to human knowlege which cannot be passed. In the prosecution of the mental research, his attention is directed to certain material phænomena; and he is taught to observe the operation

tion of external objects on the organs of sense, and the propagation of the impressions excited on them along the nerves to the brain. It may not be difficult for him to satisfy himself in accounting for the production of these impressions: the Hartleian or the Newtonian theory of vibrations may be considered as affording a tolerable explanation of many phænomena respecting the nervous functions: but what then? The great perplexing question still remains, What is that principle which takes cognizance of these vibrations, after they have been communicated to the extremity of the nerve by the curious mechanism of the animal frame? When the optic nerve has transmitted vibrations of one kind, and the auditory nerve vibrations of another, what is it that observes them, and receives from them sensations of pleasure or of pain? The general answer would be, It is *the Mind:* but then another question arises, *What is the Mind?* Here the greatest philosophers stand confounded, and the diversity of opinions manifests the difficulties with which they are pressed. We can analyze the faculties of the mind, give names to its several operations, and observe the manner in which it collects ideas: but its essence is inscrutable by our observation. We can state what the mind *does*, but not what it *is*.—The hypothesis of an immaterial principle is generally adopted: but to this conjecture some metaphysicians offer strong objections, and contend that the mind is material as well as the body. We are aware of the obstacles which the doctrine of *a soul* must encounter: yet, if it be allowed that the Divine Being is *a Spirit*, distinct from matter, the probability of the existence of such a nature cannot be denied; and it is much easier to believe that what we term the intellectual principle is something resembling the Eternal Fountain of Knowlege, than to conceive it to be a property arising from a certain configuration of matter. Though one wave or vibration may be propelled by another, or sink into vibratiuncules or vibrations of vibrations, is it reasonable to believe that the propagation or repetition of vibrations *ad infinitum* can generate a power of observing and recording them? The materialist exults in the success of his experiments on matter, and in the ignorance and want of accuracy manifested by his opponents; and yet none of his experiments, nor the phænomena subject to his observation, extend far enough to furnish him with any statements that can assume the shape of demonstration.

The inquiry into the Philosophy of Mind branches out into various discussions, besides those which respect the nature of the sentient principle. The mind not only takes notice of impressions made on the external organs, but it forms *volitions*: in conformity to which, motion is given to the animal system.

a very important question then occurs, What is the law of these volitions, and how far is Man a free agent? This discussion introduces the much agitated topics of Liberty, Necessity, and the Divine Fore-knowlege; in which all human beings, let them reason ever so high, will "*find no end, in wandering mazes lost.*"

In the work before us, Mr. Belsham has displayed the properties of a philosophic mind; and it is impossible not to admire the ingenuity and strength of intellect with which he pursues his inquiries. His conclusions, however, will appear to most readers to be neither satisfactory nor comfortable; and they may probably be induced to exclaim with Gray, "Where ignorance is bliss, 'tis folly to be wise!" While we intimate our fears respecting the tendency of some parts of the author's reasoning to unsettle the religious principle of the mind, if carried to their utmost extent, we would do him the justice to remark that, so far from being aware of such a result, he every where contends for the importance of religion and virtue:

'He flatters himself that he has stated the evidence for the doctrines of Necessity and Materialism in a form so obvious and succinct, and that he has suggested such answers to the popular objections, as, if they fail to convince, will at least abate the clamour of ignorance and prejudice against these principles, as if they were unfavourable to virtue and subversive of religion.'—'The truth and importance (he adds) of genuine Christianity, is the grand conclusion which the author wishes to establish: for he is firmly persuaded that to be a rational and practical believer in the Christian religion, is to employ the noblest powers of human nature under the best direction, and for the attainment of the best ends; it is to be wise, virtuous, and happy.'

This volume does not arrogate to itself the merit of unfolding a new system. It contains the substance of a course of lectures delivered to the author's pupils; and,

'As his ambition was not so much to attain the reputation of an original writer, as to communicate the most valuable instruction in the most eligible form, he has made no scruple of collecting information from every quarter, and has used without hesitation the method, and sometimes even the words, of other authors, when they have suited his purpose. To Dr. Hartley he is principally indebted; it having been the author's main design, in the first part of the work, to illustrate Hartley's Theory of Association. Of other authors he has also made a liberal use, but not without acknowledging his obligation, as the references in the margin will sufficiently testify. The plan he has adopted, has also made it necessary for him occasionally to use some repetitions, which he trusts that the candid reader will excuse.'

The elements commence with an introduction, in which the nature and use of the Philosophy of Mind are thus displayed:

'The

'The Philosophy of the Human Mind teaches man to know himself, and to improve, direct, and exert his intellectual faculties in a manner the most beneficial to himself and others.

'In particular, it impresses a just sense of the dignity of our rational nature, and the great end of intellectual existence; it directs to the best method of cultivating the mental powers, of preventing or correcting prejudice and error, and of enlarging the stock of useful knowledge. By analysing the principles of action, and tracing the origin and progress of affection, habit, and character, it leads to the proper discipline of the heart, and supplies the most efficacious means of correcting all undue bias of self-love, of resisting the motives to vice, of restraining the exorbitance of the passions, of cultivating virtuous principles, and of attaining that just and beautiful symmetry of the affections, that elevation of mind and disinterestedness of character, which, when combined with vigour of intellect and comprehension of views, constitute the true dignity and happiness of man.

'A correct knowledge of the structure of the mind, as far as it can be attained, is also of great use in social life. It necessarily lies at the foundation of every just theory of religion and morals. It is especially essential to the conduct of education upon a rational, liberal, and useful plan; both as it leads to the most easy and impressive mode of communicating instruction, and as, by exposing to view the various springs of action in the breast, it directs the intelligent observer to that mode of conduct and of discipline by which the tender and susceptible mind may be preserved from the aberrations of folly, and the pollution of vice; may be formed to wisdom, honour, and virtue; and may be led to the acquisition of those habits by which it may be qualified to appear with the most distinguished lustre and advantage in that sphere, whether of public or of private life, in which it may be destined afterwards to move.'

Having stated the importance of this science, Mr. B. lays down the rules of philosophizing, and proceeds to an enumeration and analysis of the mental faculties. In the section which treats of *Perception*, he doubts whether this be a simple principle; and because Life, whether vegetable or animal, is the result of a very complex organization, he is disposed to consider *Perception* also as a complex feeling, resulting from the combination of some unknown simple principles, which are the property of a discerptible and dissoluble substance. Nothing is offered to explain (which is indeed impossible) how Perception, or a Sentient Principle, may be generated out of inert matter: but, that we may not deny the possibility, it is added, 'Perhaps future and more accurate observations of the phenomena of Mind may solve this difficult problem.' We see no reason for such a *perhaps*; since it is no more probable that the percipient principle should perceive the nature of perception, than that the eye should see itself.

Respecting the seat of Perception, the following observation is made;

'It

'It is difficult to ascertain the particular region of the brain with which the power of thinking is more immediately connected. But, as the nerves originate in the medullary part of the brain, and are themselves of a white medullary substance; as the perfection of the faculties depends upon the perfection of the medullary substance; and, as all injuries to that substance affect the trains of ideas proportionably; it is sufficiently manifest that the white medullary substance of the brain is the immediate instrument by which ideas are presented to the mind.'

The theory of vibrations is admitted by Mr. B.; and he is of opinion that the known nature of sounds in general illustrates and confirms it; since the various vibrations existing at the same time in the air, without interrupting each other, make it credible that a similar phænomenon may take place in the medullary substance. Yet, while he regards this theory as probable, and as affording a solution of the phænomena of mental association, he reminds his pupils that 'the proper cause of nervous vibrations, the manner in which sensations, ideas, and muscular motions are excited by them, and the nature of perception, are mysteries which still remain wholly unexplained.' The Human Understanding has a vast extent: but it has its limits; and it is probable that the solution of these difficulties is beyond the reach of its present powers. This reflection should impress the metaphysician with diffidence, and restrain him, in his mental reveries, from deducing revolting conclusions.

In the chapter on Memory, Mr. B. discusses the question concerning *Identity*; which, he says, 'is a simple idea which cannot be defined.' Indeed, to a materialist it is very perplexing, especially when combined with the belief of a future state. Dr. Watts's supposition *of certain permanent stamina, which in all changes of bodies remain the same*, is called 'ingenious,' because to some belief of this kind the Christian materialist must have recourse: but ought a philosopher to admit an hypothesis so entirely destitute of all shadow of support? Death is a complete dissolution of the corporeal system, and a resolution of all the particles which composed it into the great mass of matter, ready to enter into the composition of future fossils, vegetables, or animals; and no permanent stamina can be discovered by the most diligent investigation. The believer in the existence of a soul, by referring personal identity to a principle distinct from the body, has an evident advantage over the materialist in the contemplation of the doctrine of a resurrection. Mr. Belsham, however, shall speak for himself on this subject, for then we cannot be accused of misrepresenting him;

'Upon the whole, whether we can, or cannot distinctly analyse personal identity, the consciousness of every individual is to himself a sufficient ground for admitting the fact. Whether the system of habits and feelings, to which the word SELF is applied, be connected with one mass of matter or another, is of little consequence. But if any require that the same system of particles should be always connected with the same system of feelings, in order to constitute identity of person, Dr. Watts's hypothesis of permanent stamina, which, if not actually proved, has never been disproved, affords a proof of the possibility of permanent identity in this sense of the word, which may satisfy the most scrupulous materialist, and the most captious sceptic.

'The same hypothesis likewise establishes the possibility of a resurrection after death, a resurrection not only of the same conscious self, but even of the same body, that is, of the same stamina, if that should be thought necessary to constitute personal identity, which, however, cannot be proved. And upon the whole, till it can be clearly shown in what personal identity consists, it can never be proved that the resurrection of the same person is an absurdity or impossibility. This, therefore, is a doctrine which, being contradictory to no phenomenon of human nature, is capable of being established by sufficient authority.'

Ought not our reasoning on these premises to be different? Since the particles of the body are continually changing, while personal identity continues, (or as Locke terms it *the sameness of the rational being*; or as Butler, *the same consciousness*,) does not the argument favour the existence of a *sentient self* distinct from the body? This appears not improbable; and the materialist, before he enforces another creed, should be required to say, what it is in which personal identity consists.

Under the head of the Imagination, the author notices the phænomena of Dreams, which he defines to be the imaginations or reveries of a sleeping man, deducible from impressions lately received; from the state of the body, and particularly of the stomach or brain; or from association. On these nightly visions he makes several judicious observations, the last of which may be of practical use: 'A person may form a judgment of his health and temperance by the pleasantness or unpleasantness of his dreams, and likewise learn some useful hints relating to the strength of the passions.'

Among the cases of imperfection of the rational faculties, that of *the frequent recurrency of the same ideas* is particularly specified; and for its cure, 'a *close* attention to religion and virtue' is recommended. We notice this recipe on account of its seeming piety, rather than of the judgment which it evinces: it is a clerical but not a philosophical prescription. For a close attention to religion, the objects of which are vast and sublime, the mind ought to be in a sound state; and whenever persons whose

whose rational faculties are disordered become religionists, their religion rather increases than obviates the malady.

We must pass over Mr. B.'s remarks on the phænomena of brutes; and the percipiency of vegetables, and proceed to his chapter on the Affections natural and acquired. Whether that faculty which is termed *Instinct* in brutes is intitled to the former or to the latter epithet, we shall not stay to inquire, but shall attend to the more useful remarks relative to Habit:

'Moral habits, when they are formed and matured, constitute the perfection, either of the virtuous or the vicious character. Disinterested benevolence is the highest eminence of virtue, disinterested malignity the lowest stage of vice.

'That the pain of denial should increase while the sensible pleasure of the habit diminishes, and even after it is become almost imperceptible, may be explained thus. The simple sensible pleasure of the action constitutes a very small part of the actual gratification. The pleasurable feelings which have accompanied the progress of the habit, having associated themselves with the persons, places, actions, and other circumstances which have been the usual adjuncts of the situation in which the habit has been contracted, have thus, as it were, transferred a lustre to those objects, which totally disappears when the habit is interrupted. The student cannot relish his author, nor the disputant his argument, if he is denied the accustomed indulgence of his pipe: nor can the convivial man enjoy the company, or the conversation of his friends, if the bottle does not circulate with the usual freedom. Thus by the power of association the real pleasure of the gratification of habit is in exact proportion to the pain of want, though the immediate sensible pleasure may be lost.

'Men fall insensibly under the power of habit: and it is often remarked that the influence of habit is most conspicuous, and even irresistible, where the subject of it is least aware of his bondage, and is most forward in boasting of his liberty.

'Most if not all the affections which have usually been regarded as instinctive or natural, will be found upon attentive examination to be acquired; and the progress of the most important moral habits is exactly similar to that of the most common and frivolous of the acquired affections.'

A distinct section is appropriated to the subject of Wit, which thus concludes:

'Hence it appears that laughter will be excited in different persons according to their different opinions or dispositions: that persons of light minds will be disposed to profuse laughter by the application of low contrasts, similitudes, &c. to serious subjects, and that this levity of disposition will be increased by it. Also, that persons who give themselves up to mirth, wit, and humour, must thereby disqualify their understandings for the search after truth; as by perpetually hunting after apparent and partial agreements and disagreements, while the true nature of things affords real agreements or disagreements that are perhaps quite opposite, a man must by degrees pervert all his notions

notions of things themselves, and become unable to see them as they really are.'

When we arrive at the chapter on *the Will*, which introduces the discussion of the doctrines of Liberty and Necessity, we see Mr. Belsham exerting all the force of his mind to refute the arguments in favour of philosophical liberty, and to establish the doctrine of philosophical necessity. He first states the question:

'Volition (says he) is that state of mind which is immediately previous to actions which are called voluntary. The WILL is the faculty which the mind possesses, or is supposed to possess, or bringing itself into that state.'—'Libertarians differ among themselves with regard to the extent of this "self-determining power," as they choose to call it. Some extend its influence to all voluntary actions; others limit the exercise of it to some mental operations only: such, for example, as the act of suspending the choice, of deliberating, of choosing out of contending motives, and the like.

'But this makes no difference in the state of the question. Limit the self-determining power as much as you please, the question still recurs, Can you suspend, deliberate, &c. without a reason for it, without inclination to it, and where you have the strongest motives to the contrary? The libertarian replies Yes; the necessarian, No; and upon this fact they join issue.'

Were we to enter fully into the arguments here adduced for and against Liberty, we should trespass on our other engagements. Mr. B., it must be confessed, fairly meets the objections urged against Philosophical Necessity; and of his manner of answering them, the following is no unfavourable specimen:

'Objection.—The doctrine of Philosophical Necessity makes God the only proper agent in the universe, and the author of all evil both natural and moral.

'Answer. 1. The doctrine of philosophical necessity does not make God the APPROVER of evil, nor represent him as choosing it for its own sake.

'2. This doctrine supposes that a certain quantity of evil, natural and moral, was unavoidable in a system upon the whole most worthy of the Supreme Being, and eventually productive of the greatest good. In this view God may be said to be the AUTHOR of evil; he permitted and appointed it by placing his creatures in circumstances of which natural and moral evil were the necessary and foreseen result.

'3. The doctrine of liberty and prescience is open to the same difficulty. All who admit these principles must, if consistent with themselves, allow that the Deity has placed his creatures in circumstances, the foreknown, certain, inevitable, and therefore *intended* consequence of which, was the introduction of natural and moral evil.

'To

'To say that the creatures of God might in every particular instance have avoided vice, is frivolous and groundless. How could that be avoided which was foreknown as a certain event?

'To argue that foreknowledge had no influence over the event, which would have happened with equal certainty if it had not been foreseen, is nothing to the purpose. The prescience of a mere SPECTATOR implies indeed nothing more than certainty of event, in the production of which, the spectator as such hath no concern. The prescience of an AGENT is materially different. Every intelligent being must mean to produce that effect which he foresees will be the certain consequence of his own voluntary act. The Supreme Being, therefore, is in this sense the author of evil, upon the hypothesis of liberty and prescience, as much as upon the principle of necessity. The distinction attempted to be made in this case between permission and appointment, is altogether verbal.

'4. The scriptures both of the Old and New Testament represent the Deity as the author of evil in the sense already explained, Isaiah, xiv. 7.; Amos, iii. 6.; Rom. ix. 18.

'5. That God is in this sense the author of evil, will not justify his creatures in violating the rules of virtue, and doing evil under pretence of accomplishing a greater good. It is not unjust in the Deity to expose any of his creatures to a limited degree of evil, as the best means of accomplishing his own benevolent purposes; for God is the sovereign proprietor of all, and may dispose of his creatures as he pleases without being accountable to any, nor have they any claim upon their Maker further than this, that existence shall not be eventually a curse. It is also in his power to make ample and infinite compensation for whatever temporary evils they may endure. But it does not therefore follow that a being whose character is imperfect, and whose views are limited, is at liberty to inflict upon a fellow-being, over whose existence and happiness he has no inherent authority, a portion of evil which it is not in his power to redress or to compensate, in order to obtain what he presumes to call a greater good, but of which he is neither competent nor authorised to judge. To plead the example of the Deity in a case so totally dissimilar as not to afford the slightest analogy, is folly and impiety in the extreme.

'6. If the introduction of evil be really contrary to the divine intention, as contradiction to the will of any being necessarily produces uneasiness, and moral evil is infinitely odious to the Deity, God must be infinitely unhappy.

'7. To deny, or to limit the prescience of God leads to consequences so absurd, and so dishonourable to the Supreme Being and his government, and is so directly contradictory to the whole tenor of divine revelation, and subversive of its principal evidence, that it affords a strong presumption against the truth of a hypothesis of which this is the necessary or the probable consequence. Upon the whole, therefore, the advocates for philosophical liberty are reduced to the dilemma, either of denying the foreknowledge of God, and thus robbing the Deity of one of his most glorious attributes, or of admitting that God is the author of evil, in the same sense and in the

the same degree, in which this doctrine is charged upon the necessarians.'

We should state with reluctance the inferences which an acute reasoner might deduce from these premises. Mr. Belsham admits that the doctrine of Necessity is inseparably connected with that of Optimism, or that every thing is for the best; and on this ground, Vice is as necessary a part of the system of the universe as Virtue; so that the doctrine of Necessity must incline us to respect the one as much as the other. It is true that Mr. B. adds, that 'the doctrine of Necessity countenances the expectation of the ultimate restoration of all the rational creatures of God to virtue and happiness:' but this splendid vision is to be regarded rather as the poetry of metaphysics, than as logically flowing from any of the writer's demonstrations.

Before we reach the discussion 'concerning Materialism and Immaterialism,' we have a chapter 'concerning Power;' in which the author observes that 'God appears to be the primary cause of all the phenomena of mind as well as of those of matter, and to be the only proper agent in the universe.' In referring the powers of the mind to Deity, do we not advance into the region of spirit; and ought we not to question the accuracy of that reasoning, which would prove the sentient principle to be the mere result of material organization, unless we mean rashly to deny the spirituality of the Divine Nature? Though, however, Mr. B. does not presume "*by searching to find out God*," he decides very confidently on the nature of that rational principle in man, which immediately proceeds from the Creator. After having exhibited the common arguments in favour of materialism, he tells us that 'it is as reasonable to conclude that perception is the result of organization, as that pointing the hour is the result of the mechanism of a watch, or that the colour and odour of the violet is the consequence of its peculiar structure: and we have as good reason to believe that thought is an affection or attribute of the brain, as that fragrance is a property of a rose, or that light and heat proceed from the sun.' We may venture to say that the premises do not justify such a conclusion; and that the reasoning is completely unphilosophical. Is there any analogy between thought and fragrancy?

These Elements on the Philosophy of Mind conclude with the natural evidences of a Future State. Arguments deemed inconclusive are first exhibited, and next those that are more probable; to which are subjoined General Remarks. The arguments deduced from the immateriality of the soul, from the

dread

dread of annihilation, from conscience, from the capacity for endless improvement, from the justice of God, and from the probability of future life being greater than the antecedent probability of actual existence, are classed among the former; while the probable arguments are thought to be, the capacity of expecting and of being influenced by a future existence, the moral constitution of man, the moral government of God, the pains of death, the appointed provision of mental discipline, and the general expectation of a future life. Do not some of these probable arguments very nearly resemble those which Mr. B. treats as inconclusive? In truth, the whole combined can amount to a mere probability, and the only satisfactory evidence is the testimony of revelation. Hence Mr. Belsham sums up his elaborate dissertation in the following words:

'The grand conclusion from all the preceding facts and reasonings is the INFINITE VALUE OF THE CHRISTIAN REVELATION, of the divine origin of which they constitute a strong presumptive argument.

'The Christian religion teaches with authority the doctrine of a future life; it places this doctrine upon its proper ground, a resurrection from the grave; it proves the truth of it by the miracles of those who were commissioned to publish it to the world; and it exhibits an example and a pledge of the final resurrection of all mankind in the person of Jesus of Nazareth, the great MESSENGER OF TRUTH, and the FOUNDER OF THE CHRISTIAN FAITH.'

We now proceed to the Elements of Moral Philosophy, which are more useful and less embarrassing.

As the only valuable end of existence is happiness, Mr. B. defines the essence or desirableness of *virtue* to consist in its tendency to the ultimate happiness of the agent; and the nature of *vice* to be the reverse. The several objections to this definition are considered. In replying to the charge that 'this account of virtue is inconsistent with the disinterested love of virtue and the practice of it for its own sake, which is nevertheless the happiest state of moral excellence,' he is led to give a theory of the disinterested affections; which, as affording a complete explanation, we shall transcribe:

'For the solution of this difficulty it will be proper to pay a little attention to the history of those affections which are called disinterested.

'Actions originally pleasurable, or indifferent, or even in a considerable degree painful, are performed at first from an interested motive; that is, with a view to gratification, or advantage.

'Actions repeated a sufficient number of times generate affections, or tendencies to perform the action independent of the advantage to be derived from it.

'The

'The same causes continuing to operate, the affection will gradually attain such a degree of vigour, as to be of itself sufficient to produce the action, without any attention whatever to the interested motive.

'The affection in this state is called disinterested; and the essence of a disinterested affection is, that its only object is its own gratification.

'Hence it follows, that disinterestedness respects the *degree*, not the *tendency*, of the affection, and that it is equally applicable to affections of good or bad tendency, that is, either virtuous or vicious. Thus *avarice* as well as *benevolence* may be in a high degree disinterested, that is, when money is saved from a mere habit of saving, without any explicit view either to present or to future advantage.

'An affection, therefore, the tendency of which is to ultimate happiness, may at the same time be perfectly disinterested: and it is necessary to consummate virtue, that is, to perfect felicity, that it should be so. The objection, therefore, against the definition of virtue given above, as being inconsistent with the disinterested love of virtue, is of no weight, being founded in ignorance of, or inattention to, the true theory of human nature.

'From the history of the disinterested affections it is also obvious, that virtuous actions are first performed from interested motives, and that by the repetition of these actions virtuous affections are generated, which gradually become disinterested.

'Hence it follows, that it is an error to represent virtuous affections as innate, and likewise to assert that a disinterested love of virtue is the first approach to a virtuous character: it would be equally consistent with the true philosophy of the mind to maintain, that the first step towards avarice is a disinterested love of money.'

Moral Obligations and the Moral Sense are explained, as well as the manner of rightly appreciating the moral value of an action. The section on the Moral Value of Character, which 'consists in the sum total of moral habits and affections,' concludes with a picture of the moral state of the world; and in the corollaries, the author maintains the probability of the existence of *a Purgatory*, in which the sinner is to be purified for final happiness by sufferings 'beyond conception more severe than any endured in the present life.' It is not, however, to be supposed that Mr. Belsham believes in a purgatory distinct from heaven and hell: but he must consider the latter as the refining furnace, in which those who are greatly polluted by vice are to be ultimately prepared by torture for the celestial state. Surely, from an elementary treatise, such an effusion of the imagination might have been excluded.

Assuming as facts the existence of God and of a future state, the author distinctly enumerates the several means of virtue; and, after having defined what appears to him to be the

most probable theory of morals, in the remaining sections he distinctly examines the theories of Clarke, Hutcheson, Reid, Price, Wollaston, Cumberland, Rutherford, Browne, Adam Smith, Hume, Hartley, Paley, Cooper, Gisborne, and Godwin. On the last of these, he remarks:

'Mr. Godwin's account of virtue labours under the essential defect of omitting a clear and distinct analysis of moral obligation; and if he has proved that justice requires the sacrifice of individual interest, to general good, he has not made out in a satisfactory manner the reason why the individual in extreme cases is bound to obey the requisition of justice.

'The true state of the question, therefore, appears to be this: not whether men whose minds have been exercised with a certain discipline, will in given circumstances readily sacrifice their interest and even their existence to the public good, for this is an undoubted fact: nor yet whether such conduct would meet with general applause, for that likewise must be admitted; but whether such conduct is obligatory upon the individual, and whether such applause is judicious and well-founded. Men's actual conduct, and general approbation are very inaccurate criteria of real merit. If the individual is told that he is under indispensable obligation to sacrifice his own greatest ultimate good to the happiness of others, he has a right to inquire, and it behoves him with the utmost solicitude to examine, upon what ground he is obliged to make so precious a sacrifice: and it will be found much easier to make the assertion, than to establish the obligation.

'If A is to decide upon the destiny of B and C, he may with propriety, from regard to the general good, sacrifice the interest of B to that C. But this can never prove to B that it is his duty to sacrifice his own greatest ultimate good to the interest of C. To the "valet of Fenelon" his own felicity must be more dear than that of Fenelon himself: and why *ought* he to part with his all, that Fenelon and a few others may each receive an addition, whether less or more, to their respective sums of happiness? No sacrifices therefore to the general good are, or can be obligatory, where there is not a prospect of adequate compensation. But this in extreme cases is possible only upon the hypothesis of a future life, and under the government of a Being of consummate wisdom and benevolence. In which case, to suppose that any being can be ultimately a loser by the greatest sacrifices he can make of self-interest to the good of others would be extravagant and absurd. And this brings us to the important conclusion, that SELF-LOVE AND BENEVOLENCE CAN ONLY BE RECONCILED BY RELIGION.'

We acquiesce in this reasoning, and in this conclusion.

The compendium of Logic prefixed to these treatises on Mental Philosophy and Morals is, like Watts's Essay on the same subject, divided into four parts: on Perception, Judgment, Reasoning, and Method. The arrangement is correct,

the definitions are clear, and the whole is calculated to assist the reasoning faculty, and to shew the importance of regular and systematic study.

Mo-y.

ART. X. *Paris delineated, from the French of Mercier*, including a Description of the principal Edifices and Curiosities of that Metropolis. 2 Vols. 8vo. 13s. Boards. Symonds. 1802.

THE principal mass of this publication consists of a selection from Mercier's celebrated and very amusing work, the *Tableau de Paris*, written under the *old* regime; preceded by a chapter which is calculated to serve as a guide to the stranger in exploring Modern Paris. It commences with stating that metropolis to be two miles in breadth, and, including its suburbs, six in circumference *: but we believe that this agrees as little with the fact, as we see it accords with the scale of the map of Paris which faces the title. The Gallery of the Louvre, it is also said, is 'nearly half a mile in length;' that is, occupying an extent nearly equal to one quarter of the breadth of the whole city. Respecting the National Library, we are informed that 'nothing *approaching* it has ever been seen in Europe.'

The *Champ de Mars* is pointed out to particular notice as 'a spot sacred to enthusiasm, immortalized by the grand day of federation, when Louis XVI. swore fidelity to the constitution amidst the acclamations of a hundred and fifty thousand people.' Had his priests advised him to keep instead of to break this oath, how much better would it have been for himself, his family, and his country!—The Palace of Versailles is mentioned as having internally fallen into a state of comparative obscurity and insignificance, though its exterior is preserved uninjured. The city must of late have materially diminished in population, since, in the chapter at the end of Vol. I. intitled *the Gallery of Versailles*, Mercier speaks of its numbers as amounting to one hundred thousand; while, in the almanacks for the present year of the Republic, its population is given at only 35,093.

This description of Modern Paris concludes with the following useful hint: 'It remains to inform the traveller, that the usual mode of living at Paris is at the Restaurateur's. Beauvilliers, in the Palais Royal, is a complete model of elegance and luxury. By those, however, who have not a fortune to dissipate in delicacies, the Table d'Hote will be found ade-

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* Mercier, in chapter 13, says that the Boulevards alone are 6 miles and 83 toises in circumference.

quate to every rational object of accommodation, and the Maison de Hambourg, Rue des Filles de St. Thomas, has received from a judicious traveller, an highly flattering recommendation.'

Adaptation to the present times is the avowed principle on which this selection from the volumes of Mercier has been made; and 'it has been thought proper to omit the notice of buildings which have been destroyed and customs which have been abolished since the Revolution:' but we do not admit the propriety of such omissions. What is history but a record of past events?—Happily, the compiler has sometimes forgotten the maxim by which he professes to be guided; as the chapter on the Gallery of Versailles, already mentioned, in part evinces.

It is curious to observe, in almost every section, that enlargement of thought and that emancipation of mind from the tramels of Popish superstition, which combined with other circumstances to effect the Revolution. Let the reader judge by the following short extracts from the chapter on *Religious Liberty:*

'Churches are not frequented but on festivals; the ceremonies then attract the multitude: in Lent they are commonly filled, as they have celebrated preachers at this season. Three parts of the congregation are women.

'No person that I know was ever refused parochial burial but Voltaire; the curate of St. Sulpice little understood the interests of his religion by this refusal: ten other curates in his place would have buried him; first, because he was dead, and secondly, because *they might have said* he had died a Christian.'—

'The protestants had a church at Charenton large enough to contain fourteen thousand people; it was there they held their national synods. The wise edict of Nantz, granted by Henry IV. being revoked by the cruel intolerance of Louis XIV. this temple was destroyed in five days.

'The protestants have now no church; they attend the ambassador's chapel. They are still a considerable body, and compose the sixth part of the capital. They insult no persons of another communion in their worship, and have a right to enjoy their own. They are peaceable, industrious, and wait in silence for a change, which the light of reason must infallibly one day effect in morals and in politics.'

That the system of popery was on the decline previously to the Revolution, an anecdote from the chapter on *Convents* will amply prove:

'A father being desirous of having his daughter married, whom he had placed in a convent for education, experienced the most decided opposition to his wish from the society, and having taken

taken her home, would not permit her again to return to the convent, being determined to cure her of her aversion to the world. Two days after she had left the convent, he received the following letter:—"God Almighty, to whom every thing belongs, sovereign of the universe and all its creatures, judge both of the living and the dead. Hear, impious man, the words of thy God: if you despise them, I will command the exterminating angel to strike you dead before the end of the year. Dost thou dare to prefer the charms of wealth to thy immortal soul? and give way to your ambitious views in opposition to my will? Dost not thou know that I am the author of every good, and that I distribute my blessings as I see proper? Thy daughter belongs to me, both her existence and her will are at my disposal? Art not thou too happy in the knowledge that I place her among the number of my wives, and that she has by her prayers disarmed my justice towards thee of its terrors? Thy crimes have merited exemplary punishment, and already is my arm uplifted to annihilate thee; it is only the holy place of her residence which has softened my displeasure. If you presume to hesitate in returning her to the convent, tremble; my uplifted arm shall descend in vengeance on thy head."

'The father, however, saw very clearly that God Almighty never could dictate such a letter; he despised the fanatic who had forged it too much even to make any inquiry after him, and married his daughter to a man of honour in the army, who soon taught her to lose all relish for a convent. The father is still alive, and embraces with rapture the children of his daughter, who, instead of being the unprofitable and barren inmate of a convent, makes a most excellent mother of a family.'

Speaking of the severity of the game laws under the old government, Mercier informs us that 'the killing of a partridge was a crime which nothing but the gallies could expiate;' and that, 'if a poacher is killed by the game-keepers, the murderer is not only unpunished but sometimes rewarded.' Could such tyranny be long endured by a people advancing in knowlege, and sensible of the duties owing from man to man? It is more rational to account for the French Revolution by abuses existing in France, than by hunting for its cause in a dark closet in Germany.

In casting our eyes over this compilation, our attention was attracted by another passage, in which Mercier pays a flattering compliment to England and its constitution, and which recommends wise policy to his own countrymen as well as to us:

'Politicians perhaps, skimming only on the surface, do not perceive that every where around them a great change is taking place, and that the progress of the human mind, becoming as it does every day more enlightened, calls aloud for this useful union. When a philosopher peruses the page of history, he perceives that mankind have constantly been employed in doing what they ought not to have done.

'And indeed it may be justly observed, that if the English and French, by a mutual intercourse both of trade and sentiment, could do away this ancient jealousy, which has continually blinded them to their true interests, they would very soon perceive how very ill-founded has been that national antipathy, and that they are designed by nature to unite the powers of their minds, and by that means peacefully obtain the superiority over the rest of Europe.

'And such an union, so plausible in the eye of the philosopher, and indeed the secret wish of many profound politicians, would disseminate science by the example of such an happy innovation.

'If the English appear to have the advantage in the simplicity of their manners, and the exercise of domestic virtues, cannot the French enjoy the same by only giving the preference to ease and convenience instead of a vain display of luxury, which sacrifices real happiness at the shrine of prodigality?

'And notwithstanding all our exertions, it must be confessed that neither experimental philosophy, nor arts and manufactures, have attained among us that pitch of perfection that they have with the English. Happy country, which enjoys a constitution the best adapted to preserve a just equilibrium between the laws and the dignity of man. May this nation, after having extinguished their civil discords, and shewn the greatness of their resources in an alarming crisis, offer to their neighbours a participation of their wealth, their improved knowledge, and the arts, and thus reap a solid advantage by an exchange with those of France!'

It would be happy for both countries, if Englishmen and Frenchmen could profit by this advice: they might then command the peace and riches of the world. National prejudice, however, will probably obstruct the attainment of such stupendous blessings.

The merit of the translation of this work may be appreciated by the preceding extracts. Moy.

ART. XI. *The Praise of Paris:* or, A Sketch of the French Capital; in Extracts of Letters from France, in the Summer of 1802; with an Index of many of the Convents, Churches, and Palaces, not in the French Catalogues, which have furnished Pictures for the Louvre Gallery. By S. W., F.R.S. F.A.S. 8vo. pp. 200. 5s. 6d. Boards. C. and R. Baldwin. 1803.

VARIOUS sketches of Paris have already been, and probably will yet be, exhibited to the British Public, of which we may say nearly in the words of Pope,

"How many pictures of one *place* we view!
All how unlike each other, all how true!"

The author of the volume before us is understood to be the Rev. Stephen Weston, a gentleman of considerable literary repu-

reputation. It is evident that the letters from which extracts are here made were not composed with a view to publication, since they contain only those short notices and rapid delineations of objects with which ingenious men generally content themselves, when writing merely for the entertainment of their friends: but, though they were not intended for the public eye, they are not unworthy of general acceptance. As a great painter will be evinced by a few strokes of his pencil, so a writer of taste and genius will manifest himself in the shortest compositions. Mr. Weston describes with brevity, indeed *, but with force. Sometimes he is learned; at others, his remarks are sprightly and playful; and the information which he conveys, though not entirely satisfactory, may yet be of use to the future visitors of the French capital.

Having been acquainted with Paris before the Revolution, the author is able to contrast its present with its former state; and in doing this he contemplates it with other sensations than those which he felt when he fled from it in the year 1792, when, as he says, it was possessed with a demoniacal spirit of carnage. Borrowing a simile from the Scriptures, Mr. W. observes that, on his return to this city in the year 1802, he found it so *swept and garnished*, so restored to its senses, and so much in its right mind, that he felt himself inclined to sing *the Praise of Paris.* Let not the reader imagine, however, that this praise is so extravagant and unqualified as to mislead any of the family of John Bull. There is no danger of this sort; the pasquinade at times grins at the panegyric, and preserves us from the *ennui* which might result from monotonous eulogy.

As a classical scholar, Mr. W. attends first to the derivation of the word *Paris;* which is compounded of *Par Isis*, because the city was built near to the famous temple of that goddess. To illustrate this remark, a plate is given, fronting the title, representing the image of Isis nursing Orus, now deposited at the *Petits Augustins*, under which is written *De par Isis vient Paris.* The Latin name, it is added, is derived from Λευκότης, *whiteness*, alluding to the white plaister quarry on which Paris is built.

The attractions of the French metropolis, on account of its containing the richest assemblage of the productions of the fine arts, obtain this notice:

'Paris was ever a place of general rendezvous, but now more so than at any known period; and since it has drawn within its circle all the curiosities of Holland, and the Low Countries, all the trea-

* The letters are in general very short, and more than one are composed only of two sentences.

sures of Italy, all the wonders of ancient art, it is become the general magazine of Sculpture and Painting, whilst all other Museums are left naked and desolate. This unusual accumulation of pictures, designs, tessellated pavements, vases, and statues, is amassed together in one palace, and distributed through galleries, which, for their uncommon length, make the objects appear as if they were viewed through an inverted telescope. The various masters press close upon one another, and the different schools jostle each other: one moment you are in France, and the next in Flanders; whilst you are conversing with Poussin and Le Sueur, Antwerp and Rubens appear in view; from Venice to Naples is but a step, and Florence, Rome, and Bologna are all visited and gone over in a morning. Formerly it was a very different thing, and from one picture to another it was a week's journey. Every thing however has its inconvenience, the cross lights dazzle the eye, and the want of partitions, with the sudden transition from one school to another, so blend the masters together, that you are not only puzzled to distinguish the different painters of the same school, but even one school from another. The elegant forms of the French female artists, mounted on their scaffolds, and the interesting works of a Cosway on the floor, afford considerable pleasure to the curious as well as the incurious connoisseur of taste and elegance, and heighten the carnations of the grand pasticcio.

'The gallery of the Louvre is the great feature of Paris, which is itself a vast *bonbonniere*, an immense *academie de jeu*, and an enormous *table d'hôte;* where all nations meet, like travellers through a desert at a watering place.'

Next succeeds a sketch of the French theatres; after which we are presented with the following useful hints respecting the *Hotels:*

'You may be lodged and fed at Paris on very reasonable terms, if you are single, or few in number, and in small parties; but if you are numerous, and have families, you cannot be accommodated with good apartments under twenty guineas a month, whilst the very best in the first hotels are charged, forty, fifty, and sixty. If you have a party, you dine at home, and if it be large, you will do well to have a cook of your own; but if single, you may be *abonné* at one of the first hotels in the *rue de la Loi* for seven pounds ten a month, with the very best company, and the best eating-room, with a whole suite of magnificent apartments, and a delicious garden at your command; wine most excellent, coffee and liqueur both included; with tea at night, and orgeat and lemonade *ad libitum*. You may be lodged in this hotel also at a very reasonable rate, for three, four, five, or six louis a month. There are other dining places of good credit, where on paying four livres in the *rue St. Honoré*, you go and come as you like after your first introduction, which is necessary wherever you go. In the *rue Faydeau*, you may be presented as *Etranger* to the lady of the house, and dine still better for *cent sous*, or five livres a time. At Beauvillier's, Very's, and Nicolet's, you may fare excellently well for six livres; and when you are not tied down, you may vary your dinner place at pleasure. The general hour of dining is five o'clock;

o'clock; and the theatres open at seven. During the summer months a carriage may be dispensed with, and when you go to the Audience on court days, you may hire a remise for twelve hours, for eighteen livres, or at most for twenty-one, including the coachman.'

The Levee of the First Consul, the Libraries, Gems, Medals, Books, the Magazine Library, *La Monnoie*, *les Petits Augustins*, the Library of the Arsenal, and *le Jardin des Plantes*, are the titles of some very short letters. We have also accounts of the French Funds and other property, of the Gardens of Tivoli, of public buildings, &c. &c.

The degree of liberty enjoyed at Paris is thus described:

'The *espionnage* of Paris is, they say, much increased, and yet there is no persecution for opinions; you may say what you will, if you do not act upon it. No man would be reported to the police for observing that the laws of the twelve tables, of Draco, and the guillotine, were all of the same colour; or that Fortune always paid her debts; and if she let Theodore die in the King's bench, she set Napoleon upon the throne at St. Cloud; if she ruined one King of Corsica, she gave another Corsican a better kingdom; indeed, the very best she has to give.'

Some letters on antiquities, which display the author's erudition and his numismatic skill, next occur.—We could wish to give his table comparative of the charges of the most eminent *restaurateurs* in the years 1792 and 1802: but it is too long for insertion. If we admit another extract, it must be the sketch of the environs of Paris:

'The environs of Paris are all delightful, but few excursions are made, except to St. Cloud, Versailles, St. Germain's, Vincennes, Meudon, &c. At Arcueil, within a league of Paris nearly, are the ruins of an aqueduct, which conducted the waters to Julian's Palace, in the *rue de la Harpe*, of which there are still good remains, and full sufficient to shew how the ancients constructed their houses, and built with an everlasting cement, of which we have not yet discovered the composition. These antiquities within and without Paris are among the most remarkable in this part of France. For beauty of country, and inequality of ground, in order to have a fine view of the capital, you must go to Montmorency, and the Terrace of St. Leu. The Chateau of Montmorency is now the property of a banker;

> And Hemsley, once proud Buckingham's delight,
> Slides to a Scrivener, or a City-Knight.

'This excursion is about eleven miles from the gate of St. Denis; in your way, you pass La Barre, Choisi, and Aubin, which supply Paris in abundance with plums and cherries; but this year has not been very productive, since July was all water, and August all fire. After you have passed St. Denis, you turn to the left, a little beyond the *grande caserne*, ci-devant a *chateau*, that is made to hold fifteen hundred

hundred soldiers. A little farther is Lisle, a Ducal Palace, now the residence of a rich Bourgeois; it is near the river, and looks, at a little distance, like Ford-Abbey in Devonshire, or Knoll in Kent. Farther on still, on the right, is the house of a Citizen, formerly *un marchand de rats dans la rue Tire-chappe St. Honoré*, a great discounter of bills, broker, and stock-jobber, who has bought up all the country round about him. As you approach Montmorency, where was Rousseau's hermitage, with Emile, Julie, and Contrat social on the urns, vases, chairs, and commodes, you have in view the pretty villages of Molyon and St. Pris, and La Reveilliere le Pau's house, the great Theophilanthropist. If you do not mean to go to Montmorency, you continue your road on to the village of St. Leu, and then mount the hill to the right, and go to the Chateau of the Seigneur, who keeps a boarding-house. The Chateau is not in the very best repair, and the grounds want improvements; but as they are, they must charm and delight all visitors; the prospect they command is very extensive; and the protection they afford in their woods, against the excessive heat of such a summer as the last, is the best recommendation I can give them; to say nothing of the society, the cheer, which is admirable, and the very moderate terms on which so many comforts are procured, all conspire to make foreigners very ambitious of paying their respects to the Lord of St. Leu. The neighbouring Chateau, whose grounds are watered from the springs that arise in the woods I have been just praising, was once the property of the Duke of Orleans, and purchased by his Grace of the Lord of St. Leu, but never paid for, and by the operation of the revolution never will, since it has been seized as the Duke of Orleans's own, by one of his creditors, Citizen Homberg, of Havre.'

We are obliged to the author for the entertainment which he has afforded us; and we hope that he will not deem the value of our gratitude diminished, if we lament the occurrence of a number of inaccuracies and inelegancies of style; as '*twinkling* of a decree,'—'near the great opera, *you have* Tom Jones,'—'It is still the fashion to run to Versailles *of a Sunday*,'—'as many infidelities as it would be necessary to read the *causes célèbres* to equal *the number of*,'—'engraved *long ways*,' &c. An easy style may be allowed in epistolary composition, but in the letters of a gentleman and a scholar there should be bounds to colloquial vulgarisms and ungrammatical construction.—The *Ornithorhynchus Paradoxus* is twice mentioned by Mr. W. with the name differently spelt. As an F.R.S. might he not have referred to the account and the engravings of this singular animal, in the recent vols. of the Philosophical Transactions? (See Rev. vol. xxxix. p. 403.)

The French, as well as the English, must consider themselves as indebted to Mr. Weston for supplying the omissions in the catalogues of pictures in the Louvre Gallery.

Mo-y.

Art.

ART. XII. *Sermons on the Dignity of Man, and the Value of the Objects principally relating to Human Happiness.* From the German of the late Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsick. By the Rev. William Tooke, F.R.S. 2 Vols. 8vo. 11. 1s. Boards. Longman and Co. 1802.

OUR English divines are in general reputed to surpass all other moralists in respect to the *matter* of their discourses. Massillon, perhaps, will bear away the prize, if his merits be estimated by the magic of his eloquence: but, in solidity, and in copiousness of argument, he must yield the palm to Barrow. The one excells by a happier address, and a more splendid *copiâ verborum*; the other captivates by the very want of ornament, by his unaffected gravity, *et rerum abundantiâ*.

In seeking our rivals on the continent, however, in this department of literature, we must extend our inquiries beyond the limits of the Gallican church; and, since the productions of German authors are become so familiar through the medium of translations, it will be requisite to know with what formidable opponents we have to contend in the Reformed Churches of that quarter.—In this examination, the specimen of Mr. Zollikofer's Sermons, which is now presented to the English public, will sufficiently evince that just conceptions of morality, sound philosophical reasoning, perspicuity, and simplicity, are not peculiar to the English pulpit. They breathe the pure and genuine spirit of Christianity, and they exhibit religion to our view in a form the most animating and alluring; for, avoiding to terrify her votaries by disfiguring her bright countenance with an austere and gloomy brow, they rather invite and encourage all to approach her presence, as to a kind and condescending queen, who sits serene and cheerful on her throne, and dispenses to all her subjects true wisdom, consolation, peace, and joy. We see little in these sermons, indeed, to display the theological learning of their author, and little that is explanatory in regard to peculiar texts of Scripture; they discuss not human creeds and systems of divinity: but they explain the nature and grounds of Christian morality, and reconcile it with the best dictates of philosophy; they reveal man to himself, and discover a talent seldom possessed—a knowlege of the human heart. We formerly had occasion to notice a treatise of *Devotional Exercises* by this author, translated by an ingenious dissenting clergyman at Exeter *, and of them also we spoke with much approbation. We are not yet, however, in possession of all Mr. Zollikofer's works: but, by

* See M. R. vol. xx. p. 164. N. S.

the

the assistance of Mr. Tooke, who, it appears, is continuing his useful labours in this line, we may expect shortly to have them complete.

These two volumes are prefaced by some account of the author; who was born at St. Gall in Swisserland, the 5th of August 1730, first chosen a preacher at Murten in the Pays de Vaud, then minister to a congregation at Monstein in the Grisons, from which place he was soon invited to Isenburgh; and who was lastly called to the Reformed church at Leipsick, of which he died pastor on Jan. 22d, 1788: the whole of his numerous congregation, with some hundreds of the students of the University, and numbers of the Lutheran communion, attending his body to the grave, with every token of unfeigned sorrow. We can readily believe, from the amiable and cheerful picture which he draws of religion, that he united in his temper a happy mixture of seriousness and dignity, and of gentleness and hilarity, which must have rendered him generally beloved. Respecting his sermons, we quote the words of his biographer as a confirmation of our previous remarks:

'Several volumes of his excellent discourses have for some years been in the hands of the public, and are in high and deserved repute wherever the German language is understood, by all persons to whom religion and virtue are objects of importance; to which the number of editions they have gone through and are continually publishing, bear ample testimony, as well as of the taste and judgment of the times in compositions of this nature. For whoever is intent upon reading spiritual discourses, in which the truths of religion are delivered free from all learned theological sophistries and controversies, in the most harmonious order, and in the noblest expressions, perfectly adapted to the subject, with all that can excite a true cordial interest in it, in which so many fatal prejudices are combated with the invincible arms of truth, in which the beauty and blessedness of virtue are represented in the most glowing colours, in which the several incitements and means to the practice of it are clearly and persuasively pointed out, wherein the value of so many objects, which though seldom discoursed of in the sacred chair, yet have so vast an influence on human happiness and human misery, are placed in the most just and perspicuous point of view; in short, if he would read purely for the sake of becoming wiser and happier, what can he read better than the sermons of Zollikofer?'

Volume I. contains 25 sermons, on the following subjects: *The Dignity of Man.—What is in Opposition to the Dignity of Man.—How and by what Means Christianity restores the Dignity of Man.—The Value of Human Life.—Of Health.—Of Riches.—Of Honour.—Of Sensual Pleasure.—Of Intellectual Pleasures.—Of Devotion.—Of Sensibility.—Of Virtue.—The Superior Value of Christian Virtue.—The Pleasures of Virtue.—Why many virtuous*

tuous Persons enjoy not more Pleasure.—The Value of Religion in general.—Of the Christian Religion in particular.—Of Christianity, in regard of the General Advantage it has procured to Mankind, and still procures.—The high Value and Excellence of the Human Soul.—The Value of Man's Life-Time upon Earth.—The Value, or the Importance of one Year.—Of the Detriment and Danger of too frequent Dissipation and Diversions.—The Value, or the Importance, of the Doctrine of our Immortality.—The Value, or the Importance, of the Hope of a blessed Immortality, considered as the principal Source of our Satisfaction and Serenity of Mind.—Of Spiritual Experiences.

We give an extract from the sermon *On the Dignity of Man*, as a first specimen of the style and eloquence of the preacher. Having enumerated several of the high endowments of man, he thus proceeds:

'Add to this, fourthly, the capacity of continually advancing, and constantly acquiring new degrees of perfection; and you will discover a fresh ground of his pre-eminence and dignity. The sun is glorious to behold, fair is the moon, fair are the stars, beautiful the vegetables and plants that adorn the surface of our earth; each of them is good and perfect in its kind: but they remain as they are; their figure, their beauty, their motion, their operation is invariably the same. They are absolutely that which they should and can be. Not so is man. He is never absolutely what he should and can be. He is confined by no space; no time can set bounds to his action. One degree of perfection leads him on to another: never stands he so high, but he may ascend still higher. His capacities expand, his powers increase in proportion as he applies and exerts them: and the circle of his views and operations enlarges according to the degree by which his capacities unfold, and his powers improve. When has he learnt so much, that he sees nothing farther to learn? When does he know and understand all that he may understand and know? When has he proceeded so far in wisdom and virtue, that he can make no farther progress in them? When has he performed so much, and acted so beneficently about him, that he is capable of doing no more, and has no more beneficence to perform? And when do his aims and endeavours cease? Who, in all these regards, can set bounds to the human mind, which it may not hope to transcend by its dispositions and abilities, and by the will of its Maker?

'Is he not immortal? Yes; and this is the fifth source of his dignity. Man is designed for immortality. He is to continue without end, to live for ever, to live eternally as a rational, free, and active being, as a being continually endeavouring at perfection!—Immortality! everlasting life! what a prerogative, what a dignity is this! All the beauties of nature shall fade and perish; the sun and the orbs of heaven shall lose their lustre; the richest sources of light shall be exhausted; the whole visible world shall sink into night: but man survives them all, and finds in himself, in the worlds of spirits, in God the father of spirits, far more than all the visible world can give.

And

And where then are the limits that are to confine him, this immortal, this ever-acting being?'

The inference drawn from considerations of this kind deserves attention;

'Judge then more justly of mankind, judge more justly of thyself, O thou, who probably only beholdest thyself on the side of weakness and imperfection, and considerest not the superiority and the excellency of thy nature! Treat mankind, and treat thyself conformably with truth. Debase not the human race, under pretence of exalting their sovereign and father, God; and when thou speakest of the corruption and misery of man, forget not however that he is the work of the Almighty's hand, that the ignominy of the creature can never redound to the glory of the Creator.'

In the next sermon, on the opposite subject, we are thus sensibly and forcibly admonished:

'A man acts inconsistently with his high endowments of intelligence and reason; he acts in opposition to his dignity, debases and degrades himself, when he neglects to cultivate his understanding and his reason, when he neglects to use them to those purposes for which the Creator bestowed them; when truth and error, semblance and reality, are things indifferent to him, when he is contented with fewer or with worse attainments and perceptions, than such as he might acquire by his abilities, by his capacities, by his station, by the peculiar means and opportunities he has or may have to that end. —Where is then your dignity, how does your nobility appear, you who avoid that retirement and silence which is so favourable, and generally so indispensable to reflection; you who benumb your spirit by an unceasing round of dissipation, distraction, and tumultuous amusement; who seldom attain to any clear and intimate consciousness of yourselves and your condition; who seldom exercise yourselves in consideration or reflection; turn your thoughts constantly more without than within; exist more by the opinions and judgments of others, than live in that self sentiment which is the necessary concomitant of habitual meditation? Where is your dignity, how does your nobility appear, you who rest merely in what you see, and hear, and feel, who so seldom inquire into the causes and grounds and views of things; and, like the beasts of the field, are occupied in enjoying the present moments, forgetful of the past, and losing sight of the future? Where is your dignity, how does your nobility appear, you, who find it so difficult to raise yourselves above visible and earthly things, who so soon feel weary and disgusted of any serious reflection on God and religion, on duty and virtue, on death and immortality, on the vocation and the important concerns of man; to whom rational exercises of devotion, those noblest elevations of the human mind, afford so little recreation and pleasure, and who are more delighted with what affects and flatters the senses, than with any communications with the world of spirits, and with God, the father of spirits? Where is your dignity; how does the nobility of your nature appear; you, who, with the best means and opportunities of investigation and conscious reflection,

reflection, only think as others think, and talk as others talk; you who allow yourselves to be governed merely by the prejudices of education, of appearance, of fashion, who blindly embrace and revere every prevailing opinion; who are constantly whirled about in the same narrow circle of false, obscure, and extremely defective conceptions and notions; who stifle your natural curiosity; who neither seek nor acquire any better information; who remain ignorant in regard to so many important matters, and probably even applaud yourselves for your ignorance; and, therefore, in general take so little pains to cultivate your understanding, and to enlarge and rectify your knowledge? Is not this egregiously to belie your noblest privileges, to pervert or disuse them?"

Again,

'If the capacity of ever advancing, and of ever tending to greater excellence, be a fourth prerogative of man, then must every thing be in opposition to his dignity that hinders the expansion of that capacity, that checks him, that puts him back, or fatigues and dispirits him in his struggles after higher excellence. And with what numbers of people does this capacity remain nothing but capacity! How few unfold and bring their powers into action as much as they might and ought! Or, is that to stretch forwards, is that ever to improve and perfectionate our faculties, is that properly to use them, when we are so easily satisfied with what we know, what we can, and what we do; when we indeed prefer the good to the bad, but so seldom the better to the good; when we reckon ourselves sufficiently wise so soon as we in some sort understand the business of our station or calling, and have learnt to act our part with tolerable decency in social life; when we imagine ourselves virtuous and pious enough so long as we keep from open transgressions, from flagrant and shameful vice; when we do not laugh at religion, while we frequent the public worship, and maintain the character of an honest irreproachable man; while we confine our beneficence merely to almsgiving, to general courtesy and friendship, but are lothe to sacrifice any thing, or deny ourselves in the slightest instance for others, from a generous and a beneficent spirit? Is that to be called stretching forward, always striving after perfection, duly using our faculties, and thereby maintaining the glorious privileges of man, when we are afraid of being wiser and better than others, of shewing our superiority by a sounder judgment, nobler sentiments, and a purer virtue? when we will not venture to leave the common, the beaten path, will not rise above prevailing prejudices and customs, from a dread of being charged with affectation and singularity, and are contented to regulate and frame ourselves by others, and commonly by people of moderate talents and feeble hearts? Is that to be termed stretching forwards, is that to be called always striving after perfection, and properly putting our powers in action, when we suffer every obstacle we meet with in our way to perfection, every unsuccessful attempt, every trip, every loss of outward things, every sneer of the fool, every jest of the self-conceited, to scare us from the pursuit of our aim, or make us abandon our good resolves?

'No;

'No; would you likewise in this respect maintain the dignity of your nature? then allow neither your sloth nor the example of others to confine you by an arbitrary controul. Never think that you are wise and virtuous and pious enough, that you have already done good enough, and have rendered service enough to the world; regard no height of knowlege, of wisdom, of virtue and piety as absolutely unattainable; and reckon what you already know, already possess, already can do, and already have done, as the least part in comparison of what you still may hope to know, to attempt, to attain, and to perform.'

The Value of sensual Pleasures appears rather a novel subject for a sermon: but, in reality, the author's intention is only to shew that the temperate enjoyment of life is both rational and religious:

'Think not, that because I pronounce all pleasures to be really pleasures, and do not, as usual, condemn them altogether, that you are therefore to pursue every pleasure without scruple, and enjoy it at all times, and in every way at will. All pleasures are really and actually so; they produce in us all agreeable sensations. But all pleasures are not lawful; all are not harmless; all are not noble; all may not be enjoyed at all times, in all circumstances, and in the same proportion. The generality of sensual pleasures are deceitful; that is, they promise more than they perform; they but seldom come up to our expectations; they excite agreeable sensations within us, but not such agreeable, not such delightful sensations, as we perhaps concluded they would; they commonly are far less durable than we expected.—Every, even the most innocent pleasure, may change into pain, and does actually change into pain, by too frequent, too long, and too continued enjoyment; if we bring it on by compulsion, and endeavour to prolong its continuance by force, when it is not the simple exigence of nature, but an artificial requisite of our heated imagination.—Several kinds of pleasure are absolutely interdicted; as all those that are destructive to the body or to the mind; all that are injurious to our neighbour, in his health, his honour, his property, his reasonable pleasures, or in his circumstances; all that render us unfit or indisposed for the social duties and services we are bound to perform.—Others are allowable, but only as they are enjoyed at proper seasons, in due degree, and are not disqualifying or detrimental to the relish of more pure and exalted pleasures.'

How excellent is the following description of *Christian Virtue!*

'The sphere of christian virtue is far more wide, its activity greater than the sphere and activity of any other virtue. Christianity, and christianity alone, teaches us to consider all things, the small as well as the great, the seemingly insignificant as well as the more important, so much in their dependance upon God; connects all so closely with his will; unites the whole of our present life, with all its affairs, its pleasures, and its occurrences, so intimately and indissolubly with our future superior life; calls us to look so stedfastly to God and to Jesus, that, with the man who is totally animated

mated by the spirit of christianity, all is virtue,—all, even his most trifling actions, are the fruits and exertions of virtue. "Whether, therefore," as it is written, "he eateth or drinketh, or whatsoever he doth, he doth all to the glory of God." "Whatsoever he doth in word or deed, he doth all in the name of the Lord Jesus, giving thanks to God and the Father by him." To the christian nothing is in some sense indifferent, nothing unimportant: the spirit which lives and governs in him, ennobles all he thinks and does. His meditations on God, his joyfulness in him, his eager desires to please him, his prospects in futurity, give more life, more dignity, more consequence, to every thing that befalls him, and every thing he is employed in. He considers, judges, does, enjoys, and endures all things in the light of divine truth—all as a christian. Every business of his calling is to him a commission from God; every insurmountable difficulty he meets with in it, is a prohibition of God; every favourable circumstance, the assistance and the blessing of God; every pleasure, every success, a benefaction of God; every misfortune, a dispensation of God; every good, every wicked man, an instrument in the hand of God. His whole life, therefore, is one continued obedience, a constant resignation to the divine will, and a filial reverence to the good pleasure of God. His virtue, then, comprehends and embraces all things, acts in all and by all, sanctifies all, completes all, combines all with each other and with God; forsakes him in no place, at no time, in no condition; and the sphere of his activity is as large as the sphere of his thoughts, his sensations, his affairs, his pleasures, the combinations of his comforts and his afflictions!'—

'Yes, this is thy generous disposition, this thy modest and yet ardent language, thou best and surest guide of man, O christian virtue! —Blessed be thy arrival upon earth! and blessed the Lord who brought thee amongst men, and laid the foundations of thy empire in their hearts! Gentle is thy sway, and obedience to thee is liberty and peace. Thou givest strength to the weary, and power to the impotent. Thou liftest up the poor out of the mire; thou exaltest the humble and meek. Thou blessest them with the sentiment of their present and future dignity. Thou art divine wisdom to the unlearned as well as to the learned. Thou givest resolution to the irresolute; inspirest the dead with life, and the timid with the courage of heroes. The miserable is indebted to thee for his sweetest comfort, the despised good man for the inward repose of his spirit, the victim of persecution for the rewarding consciousness of his integrity and constancy, the sufferer for his silent persevering courage, and the dying man for his joyful hopes. Thou hast performed, and still daily performest, numberless noble acts, which never come to the knowledge of any mortal, which are sullied by no vain thirst of fame, which he only sees who sees in secret, and which under his inspection never cease to spread happiness and joy throughout his kingdom. Oh, that thy dominion were universal, that every christian were animated by thy warmth, and that every christian might make thee his model for becoming what he is not yet!'

Among *the Advantages of Christianity*, the following benefits are justly remarked:

'How greatly has the prevalence of idolatry been diminished in the world by christianity, and how many regions of it are freed from the tyrannical sway of superstition, and from the iron sceptre of crafty and self interested priests! And what slavish notions, what tormenting uncertainty, what fears, what terrors, what childish sentiments, what empty hopes and frivolous joys, must debase and perplex mankind, where the abominations of idolatry prevail! Calamities and horrors, from which christianity has delivered millions of human creatures, and ourselves among them; and by their abolition has prepared the way for millions of mankind, and for us among them, to liberty, to peace of mind, to firm and generous principles! That we are now no longer terrified at every unusual appearance in nature; that we no longer perceive, at every step we take, the harbingers and signs of imminent misfortune or approaching danger; that we are not continually obliged to be contriving new forms of sacrifice and new modes of expiation; that we are no longer in dread of the casual neglect or imperfect observance of numberless rites and ceremonies; that we do not take every adverse event that befalls us for the vengeance of a wrathful deity; that we do not allow ourselves implicity to be led by others, but dare to follow our own perceptions and feelings: for all these privileges and blessings, we are indebted to the abolition of idolatry, and therefore to christianity. Though many superstitions may still prevail among christians, and formerly many more may have prevailed than at present, yet we, and with us many thousands of our brethren, are freed from them by the influence of christianity, and in it lie the fruitful means for the total eradication of it from among its confessors; means which are continually coming forth into practice, and allow us to hope for still more glorious effects.'

This sermon (xviiith), which was preached on Christmas day, is throughout replete with liberal, sensible, and moral observations.

In discoursing on *the Value of the Human Soul*, the author's pathetic address to sensual men is worthy of himself:

'Oh, how much to be pitied are sensual and earthly-minded men, who never rise above visible things, never seriously reflect on the privileges granted them by God, on the perfection and glory to which he has called them; who are insensible to their noblest powers, or misapply them to voluptuousness, to iniquity, to sin; who are as it were all matter, and think they live for no other purpose than to satisfy their corporeal wants, to abandon themselves to sensual gratifications, or to accumulate unprofitable treasures! How can they imagine that, for this end, God has so far exalted them above the beasts of the earth, that to this end he has used so many extraordinary means for their deliverance and their salvation, or that in these pursuits they shall attain the end for which they were created! How can they boast of, what is indeed the highest boast of man, that they

are

are honoured with the image of God, and that they may be constantly drawing nearer to that glorious being, and ever gaining a closer resemblance to him! No; they belie their nobility; they debase themselves to an inferior class of beings; they defeat the great designs their maker has upon them; they prefer darkness to light, bondage to freedom, a merely sensual and animal life to one that is heavenly and divine. The exalted, the everlasting felicity of which their nature is capable, they spurn from them with contempt. Yet this is not all: they thus are preparing for themselves punishments, which will be so much the heavier as the talents are more excellent which God has committed to them, and which they abuse. This ye may do, O foolish men; ye may weaken, deprave, disgrace your soul, by folly and vice; ye may render it totally incapable of the favour of God and the bliss of the future world; ye may beguile it, and hide your shame and your misery from yourselves. But kill it you cannot. It is immortal. It will live for ever. It will awake from its illusions in another state; and then will it feel the whole weight of the shame and misery that lies upon it. Then will you experience, to your extreme affright, the truth of what the Saviour says, that it will profit a man nothing to have gained the whole world, if he lose his own soul; or what shall a man give in exchange for his soul? Lamentable prospects! dreadful expectations! Oh, strive to put your soul into a better frame, ere that great day arrive which shall decide your future lot. Raise yourselves from the earth; rend yourselves from the dominion of sordid pleasures. Avail yourselves of the gracious dispositions of God through Christ, for the deliverance of our souls. Seek of him and his doctrine that light which can enlighten you, that power which can amend and sanctify you, that grace which can console and bless you. Accustom yourselves to consider and to judge of every thing by its analogy with the futurity that awaits you, and pursue such a course as is suitable to the excellency of your nature.'

The concluding sermon of this first volume, *on Spiritual Experiences*, explains, in a more rational and philosophical manner than enthusiasts are accustomed to employ, those sensations of elevation or depression of spirits, which result from the state of health, and various outward or physical causes, acting on the fibres of the constitution.

We have now given such copious extracts from these sermons, that we must satisfy ourselves with merely enumerating the contents of the second volume, without allowing any farther quotations. It includes 26 discourses; on *The Value of Social and Public Worship*;—*of Solitude*;—*of Social Life* (two sermons);—*of a Busy Life*;—*of Commerce*;—*of a Country Life, or the Edifying Sojourn in the Coutry*;—*of Domestic Happiness*;—*of Friendship*;—*of Civil and Religious Liberty*;—*of Learning*;—*of more Enlightened Times*;—*of Afflictions and Tribulations*;—*of a Good Reputation*;—*on Conversion from a Bad Course*

of Life;—*the Blessedness of Beneficence*;—*the Value of Human Happiness itself*;—*Settlement of our Notions concerning Human Happiness*;—*the Difference between Prosperity and Happiness*;—*View of the Sources of Human Happiness*;—*the Christian Doctrine concerning Happiness*;—*Arguments against Vanity*;—*Rules for rightly appreciating the Value of Things*;—*the Vanity of all Earthly Things*;—*on the practical Character of Jesus Christ*;—*on the Imitation of the Example of Jesus*;—and *on the Pastoral Office.*

From the nature of several of these subjects, the reader will at once perceive that the 2d vol. promises to be as interesting as the first; and we are well convinced that, if he has any taste for writings of a moral and religious cast, he will not regret the time which he may devote to the perusal of these discourses.

There are many persons, probably, to whom the volumes will appear materially defective, as not containing what they esteem the grand requisites of good sermons,—doctrinal points investigated, and Scriptural passages interspersed and explained. In these respects, Mr. Zollikofer is certainly surpassed by many of our English divines; and though his moral instructions are built on the same foundation with theirs, he does not so often make his appeal to the immediate text on which they rest. His compositions partake, it may be said, according to the common acceptation of the words, of the nature of moral essays rather than of that of sermons, and are to be characterized as rather declamatory than argumentive: but this consideration may be an inducement with those who revolt at the name of *sermon*, or at the idea of tedious ratiocination, to examine their contents. In one word, then, we recommend them to this and to every description of readers; since, whether they may be denominated more properly moral essays or religious discourses, they have this merit that, without any profound discussion or metaphysical research, they contain the pure and undisguised morals of the Gospel, arrayed in an easy and attractive garb.

With regard to the merit of the translation, we need not say much, because it will appear from the quotations which we have made. We shall only observe, in general, that it deserves considerable praise, but that the language is not always purified from foreign idiom, nor elegantly correct in its construction.

Man.

ART.

ART. XIII. *Political Papers*, chiefly respecting the Attempt of the County of York, and other considerable Districts, commenced in 1779, and continued during several subsequent Years, to effect a Reformation of the Parliament of Great Britain: Collected by the Rev. Christopher Wyvill, Chairman of the late Committee of Association of the County of York. Vol. IV. 8vo. pp. 576. 7s. Boards. Johnson.

To the former volumes of this important and interesting collection, we paid our sincere tribute of attention and applause *. We honour and esteem its highly respectable editor, and his fellow-labourers. We consider them as the manly, disinterested, and truly noble leaders of that virtuous band which has existed in this island from the first dawn of its liberty to the present period; subject to various fate, indeed, at times having only the opportunity of bearing patiently and suffering firmly; and at other times holding the reins of government, beneficially guiding its measures and acts:—its superiority producing those glorious and happy æras which occur in the history of our country, and the days of its obscurity being days of disgrace and peril to Britain abroad, and of danger to its dearest internal privileges and distinctions. It is true that the hours of its prosperity may be reproached with some sins and errors: but we maintain that, on the whole, it has been the steady unshaken adversary of arbitrary rule, the undaunted impugner of corruption and venality; and that to this phalanx the empire owes its liberty, its prosperity, its consideration, and its power.

If, in the awful visitation which Europe has experienced in our days, any of this party deserted for a time their sound practical hereditary principles, let them not, in the moment of cool reflection, abjure the sacred cause of freedom; let us not see them take the side of despotic sway, court the post of its indications, and be forward to appear its servile drudges! There is a chill in arbitrary principles which blights the fairest produce of Britannia's isle; and when the supporters of them possess the ascendancy, she never thrives, but betrays the indications of weakness and the symptoms of decline. Let, then, ingenuous upright minds recur to the free principles of the British Constitution; the principles of Hampden, Russel, Sydney, and Locke; the principles of the Revolution; the principles on which the reigning family were brought to the throne of this empire.

To the papers which form this collection, we wish the most extensive diffusion; because they contain the true doctrines of

* See Rev. Vol. xvi. N. S. p. 262.

our free constitution, breathe the wholesome conservative spirit of liberty, and cherish a temper which ought to be inseparable from the inheritance of country and of rights. — Of the contents of the present volume, we have this account in the preface:

'It chiefly consists of the Editor's Correspondence with Persons in different parts of the Kingdom, on the subject of Political Reformation, some of whom are dead, and some are still living; many of them honourable men in private stations; many of them distinguished among the most eminent men of the age for their literary ability; and some of them Statesmen who have a just claim to the gratitude of their Country, for their exertions in the Cause of INTEGRITY and FREEDOM.'——'Errors such as rational men might fall into, faults such as sincere patriots might commit, may here be found. But the Editor relies with confidence, that Enmity itself can point out no passage in this volume which can be justly thought injurious to good morals, offensive to the Laws, or hostile to the Constitution of our Country.'

The letters embrace the correspondence between Mr. Wyvill and Mr. Pitt, Mr. Fox, Earl Fitzwilliam, the Earl of Shelburne, (now Marquis of Lansdowne,) Earl Stanhope, Mr. Dunning, Dr. John Jebb, the Earl of Surrey, (now Duke of Norfolk), Bps. Shipley and Watson, Mr. Mason, the Earl of Buchan, Sir Cecil Wray, Sir Geo. Saville, and many other distinguished characters. Parts of the account which the editor gives of himself, and of the statements by which he vindicates his conduct, must be deemed highly interesting: particularly Paper 21, in No. xxix. intitled 'The Case of the Rev. C. Wyvill, respecting the Right Hon. William Pitt,' and Paper 2. of No. xxx. 'Heads of a bill, or bills, for amending the representation;' the whole of which well deserves perusal;—and from all of which it is clearly manifest that Mr. W.'s conduct has been guided not only by a just sense of duty, but that he has given its full weight to every consideration of delicacy towards the ex-minister.

The following passage states the intercourse which has subsisted between Mr. Wyvill and Mr. Pitt:

'After the rejection of the motion by Parliament in 1785, the same personal intercourse continued for some time; till at last, in 1787, the nation had become indifferent to all questions of Reform, and the hope of success, in that temper of the public, was quite extinguished. After this period, Mr. Wyvill ceased to hold any personal intercourse with Mr. Pitt; but their political connection remained unbroken till the beginning of 1793. It had been commenced in 1780, from a similarity of political opinion; it became intimate and unreserved during Mr. Pitt's struggle to effect a Reformation of Parliament; and it ceased when his hostility to his own former measures appeared to Mr. Wyvill, in 1793, to be no longer questionable. It is true, that during this connection, much personal esteem and attachment to Mr. Pitt were mixed with the political confidence which

which Mr. Wyvill felt and professed: but in 1783, and the three subsequent years, the intercourse between them was not that of private friends, but that of a great Statesman treating with a very humble individual, the confidential Agent of a body of men, whose propositions of Reform he had resolved to adopt, and whose political support he wished to obtain: and therefore, in Mr. Wyvill's conception, communications on the public business of his constituents are not to be considered by such Agent as trusts of a private and confidential nature, but are properly to be understood as public communications, unless it were otherwise expressed at the time when such communications were made.'

The author thus relates the cause and manner of his separation from Mr. Pitt:

'Mr. Wyvill never received aught at the hands of Mr. Pitt but personal civility, with many proofs of his esteem and regard. For those civilities, and for the esteem and confidence with which Mr. Pitt was pleased to honour him, he returned gratitude and affectionate attachment, increased by high respect for his political character. In his public demeanour, and in debate with his antagonists, Mr. Pitt may be lofty and daring; but in his deportmrnt in private society there is much ease and affability: he possesses a rich fund of benignity and good-nature; and it is not easy to approach him in the freedom of friendly intimacy, without feeling a strong predilection for him. Mr. Wyvill loved the Man, and looked up to the Minister with reverence and veneration, as a truly Patriot Statesman, devoted to combat and destroy the monstrous system of corruption, and destined to the high honour to be the political saviour of his country. In the estimation of Mr. Wyvill, his connection with Mr. Pitt was the pride and honour of his life: but in the progress of his administration, events occurred which inspired some serious suspicions of his real intention and views, and gradually lowered this lofty idea of his character. Confidence in a pure and exalted character is a pleasing sensation; it is always quitted with reluctance; and the beginning of this distrust was, to the writer, matter of deep regret and mortification. A painful struggle ensued between habitual prepossession and personal regard on the one side, and growing distrust and public duty on the other. At last, by the farther unfolding of his new system, in the course of a few years, suspicion was gradually changed into conviction, duty overcame the united powers of prepossession and personal partiality, the connection with Mr. Pitt was resigned, and the Letter of February 9, 1793, announcing this publication, was laid before the public.'

A farther extract from the same paper will be excused by our readers, because it throws light on a valuable public character:

'It will probably be said, that Mr. Wyvill is a man chagrined by disappointment in his ambitious views through Mr. Pitt; that his present conduct is dictated by the usual selfishness of politicians; that he wishes thus to recommend himself to new connections, and,

by their assistance, to pursue more successfully his favourite objects, the acquisition of professional dignity, or the renewal of family honour. He does not affect to despise the honours of his profession; he does not pretend to think that the recovery of the rank long held by those who preceded him in the possession of his patrimony would be no benefit to his family: but these acquisitions have not been the objects of his ambition.

'When he commenced his political course in Yorkshire, near seventeen years ago, some of the Gentlemen of this county, for whose public virtue and public views he feels the sincerest respect, were pleased to express their confidence in his integrity. His reply was, that he hoped their confidence would remain undiminished, as long as his situation should remain unchanged. He is not totally unexperienced in the world, or absolutely ignorant of the ways or passages, though often dark and intricate, by which promotion may be most successfully attained. When their confidence had opened to him the door of advancement, he could have availed himself of the opportunity, if to profit by his politics had been his design. His visible situation is now exactly what it was then; it is, in fact, the same situation. To this decisive circumstance he might trust the sure, though silent, confutation of the misrepresentation he has here anticipated.

'But he wishes not to leave his innocence respecting the supposed imputation to be inferred by the candour or lenity of his judges: his answer shall be direct and explicit. He asserts, therefore, and once more he trusts Mr. Pitt will confirm the assertion, that he has never asked or accepted from him any favour, great or small, either for himself or any of his friends. He might justly extend the same assertion to all the other persons in ministerial stations with whom it has been his fortune to have any intercourse or connection. The supposed charge, therefore, that his present conduct is the effect of chagrin and disappointment, must be altogether unfounded.

'Mr. Wyvill was aware, that there is in the best of men a great portion of frailty and fallibility; that the temptations to which they are exposed in public life are strong and numerous, and that the human heart is apt to be corrupted by the long possession of power. Of Mr. Pitt's integrity and wisdom his esteem was high; but he knew the extreme difficulty of the enterprise he had undertaken: he knew his virtue would be assailed by every possible temptation which the Court and the Aristocracy could employ to intimidate or seduce him from his purpose; and even Mr. Pitt's virtue might yield to their temptations. It was possible that he might shrink from the glorious task he had engaged in, and, instead of persevering in the struggle to bestow on his country the secure enjoyment of its liberty, under a Government controuled by a reformed and virtuous Representation of the People, he might turn his whole power and credit to support established abuses and corruptions. He felt, therefore, that it was possible the imperious voice of duty might call upon him to renounce his connection, and to oppose him in the prosecution of his new system of Administration. But obligation and independence are incompatible; and public duty can only be performed with unblemished

mished integrity by men who have kept their minds free and uninfluenced by favours. He, therefore, determined to preserve his freedom and independence, by never mingling with the crowd of servile and selfish men, who seek emolument or honours at the levees of a Minister: he never stooped to solicit or accept any ministerial favour: he is, and always has been, absolutely free from obligation to the present Minister, and all his predecessors in power; and the result of the freedom of judgment thus preserved is the conduct which has been here explained to the public.'

Mr. W.'s account of his associates, and his reflections on late events, appear to us too important to be passed over. Speaking in the third person, he says:

'In justice to the Yorkshire Gentlemen, he declares the conviction he always felt, that it was not their design to attack the just prerogative of the Crown. They apprehended danger, not from its lawful power, but from the exorbitant influence which it had acquired, less perhaps from craft and a premeditated scheme of aggrandisement, than from accident and unforeseen events. They respected the Nobles; they revered the Monarch; and they adored the Constitution on its genuine principles; but they despised, abhorred, and successfully resisted the Ministers of Corruption, and their profligate system.

'In the course of their exertions, in opposition to that system, they were aided by many Counties, &c. and supported by the best and wisest Statesmen of the age. After a struggle rather sharp than long, the base influence alluded to was overcome: in a moment of generous shame and remorse, a confession was obtained from the self-accusing Assembly, "That the Influence of the Crown had increased, and ought to be diminished." If this were *weakness and cowardice*, it was the weakness of returning virtue; it was the cowardice of men who feared the stings of infamy and conscience, and durst not in the face of day hazard a broad contradiction to the public opinion and their own conviction. Unfortunately this was but a transient enthusiasm; it was too virtuous to be lasting, and too fleeting to produce any essential Reform, though some correction of abuses in the expenditure was extorted by the firmness of Lord Rockingham. After his death, the Assembly soon reverted to its habitual feelings: attempts to infuse some portion of health and popular vigour into the Constitution were made by a subsequent Minister, and repeatedly rejected. In a few years after those unsuccessful efforts to restore the Representation, a new system of Terror and Undue Influence was introduced by the Minister of Reform himself; and combining it with the miseries of a most calamitous war, he nearly drove the Nation into the gulph of Revolution. Since the expulsion of the Stuarts, England had never groaned under more oppressive measures; and never did it express more exultation than at the prospect of a deliverance by the recent Peace.—But for what purpose was this complicated system of domestic crimes and miseries adopted? Doubtless, that a scheme of internal coercion might check the spirit of innovation, and guard the Constitution against the possible ex-

cesses of Reformers! And among other avowed objects of the war with France, this was the principal, and the least chimerical. Has not the experiment been tried with persevering ardour, and at a most enormous expence, till even the State-Empirics themselves were satiated! And yet, is it not certain that a large portion of the Nation are still true to the genuine principles of the Constitution; still ready to exclaim with Savile and Chatham, that Reform alone can prevent a Revolution? Have not they by whom the experiment was conducted laid waste the Constitution, and set public opinion at defiance? Have not their measures produced the Insolvency * of our National Bank, and a Taxation galling to the pride of Independence, and destructive of Family comfort? Has not the consequence been in Britain a Famine aggravated by War, and in Ireland a general Insurrection, which in its course spread desolation through the land, from the struggle of military rigour on one side, and political animosity and religious rage on the other? Who is so inhuman that he can consider these calamities, and the misery of a great part of the civilized world, without feeling the deepest regret? Or who so prejudiced, that he does not now suspect that these mighty evils might have been avoided by timely moderation, and the adoption of those prudent propositions of Reform which were offered to Parliament in 1785? From the documents in these volumes, it cannot reasonably be doubted that the Constitutional Improvements then proposed by Mr. Pitt would have contented the great Body of Reformers, and the spirit of Republican Innovation would have been extinguished in the general satisfaction of the Nation. In that case, the revolutionary storm in France could not have endangered the happiness of Britain; its rage would have been discharged on the Continent alone: our Constitution and the Peace with France would have remained unbroken. Pretences for adopting a system of War and Coercion would neither have been found nor sought. Our Rights would have been secure; our Freedom invulnerable, under the protection of a real Representative; and the Nation, conscious of its enviable felicity, would have enjoyed the sunshine of prosperity, unclouded by fears and jealousies, and undisturbed by alarms of Commotion, and the perils of an exterminating War.'

Alluding to a provincial transaction, which produced more than provincial consequences, Mr. W. observes:

'If the schism in the Committee in 1784 was a serious misfortune to the cause of Reform, the Secession from the doctrines of Reform, and the principles of Constitutional Liberty which took place in Yorkshire in 1795, is still more to be lamented. Almost infinite are the calamities which have resulted from it; and to that cause also may be imputed, in part, the dangers which still hang over this Country, and even in Peace disturb and dismay every thoughtful breast. Yet for the Seceders of this class, as for their Predecessors in 1784, it may be justly pleaded that they erred sincerely. The conduct alluded to in 1795, and the subsequent years of the war,

* Qu. Whether this strong word can be completely justified by the mere stoppage of *issues in cash*.

was

was the joint effect of an honest but excessive partiality for the Minister, and an overpowering alarm, which suppressed for a time, their attachment to the genuine principles of the Constitution. But that partiality and that alarm seem to have lost much of their influence. Time and further consideration will probably free their minds from it completely; and when those impressions have disappeared, their ancient sentiments will once more arise. They will recollect with satisfaction their former support of the true doctrines of the Constitution, and again feel their bosoms glow with a spirit of prudent and rational Patriotism. And then some fresh Proposal of a Political Reform, framed on the same moderate principles which they before approved, and cautiously confined to the same regular and pacific means which they before employed, by their renewed support may happily be accomplished.'

The many persons, who feel a lively interest in the fame of the late Dr. Price, will consider themselves as greatly beholden to the worthy Editor for his able and satisfactory vindication of the political principles of that excellent person: but, in the conclusion of his note, it is said; 'In times uncommonly jealous, the misrepresentations of his eloquent, but most passionate Adversary, did succeed, and in such times only they could have succeeded to render Dr. Price an object of public distrust. His feeling mind was too much hurt by the unmerited insults of his Opponent, and the injustice of the Public, and his grey hairs were soon brought with sorrow to the grave. He died the victim of Calumny and Political Intolerance; but Posterity will do him justice.'—We are strongly inclined to believe that, in regard to what is here advanced, the Editor must have been misinformed. We have always understood that the furious attack of his adversary had no material effect on the spirits and health of Dr. Price; that he fell a victim to an excruciating disease, the seeds of which had been long collecting; and that he left the world with a mind unclouded by any apprehensions for the fate of his favourite notions respecting the progress of liberty and human amelioration. He quitted it, indeed, at a fortunate period; for the greatest horrors of the French Revolution had not yet darkened the horizon of liberty, and its issue still promised to be favourable; the friends of freedom had not yet abandoned their hopes, nor had his own appeared to have relaxed.

We shall now attend to the ultimate fate of the highly respectable Yorkshire Committee, as here recorded by their Chairman;

'In the year 1786, the Yorkshire Committee appears to have been dispirited by the loss of those respectable Members who had seceded from that body in 1784; and still more by the feeble support it had received in 1785 from the other Committees, and the consequent defeat of Mr. Pitt's Motion for a Reform in the Representation. They saw no near prospect of success; they were fatigued with fruitless exertions, and wished for repose: to dispose them to close

close their pursuit with becoming dignity, seemed all that remained to be effected.

'With this view, the intended Circular Letter was sent to the Clerk of the Committee to be printed, and communicated to the Members. But fearful of taking any step which might be misconstrued, the Chairman wished previously to consult Mr. H. Duncombe, Mr. Mason, and Mr. Burgh. Hence the Correspondence, of which a part has been laid before the reader; and hence the ultimate abandonment of the measure. From Mr. H. Duncombe an answer was received, too indecisive to afford the least encouragement to proceed: from Mr. Mason and Mr. Burgh a joint letter was received, expressing strongly their doubts of the propriety of the measure; and, in subsequent letters, those doubts were improved by discussion into a direct and strenuous opposition. In consequence of the indecision of one friend, and the warmth with which the measure was opposed by the other friends consulted, the Circular Letter was withdrawn from the Clerk, and never was transmitted to the Committee. As the hope of Reform became more and more distant and indistinct, the Members became less and less inclined to meet, till at last the prospect of success wholly vanished, and the intention of meeting again was tacitly, but generally, given up. Thus the Yorkshire Committee was suffered to die away, without a proper close being put either to its existence by a Dissolution at a County Meeting, or to its capacity to act by the Committee itself, adjourning *sine die.*'

In the issue of this attempt to reform our representation, we see nothing that ought to discourage the friends of British liberty from future attempts, when the season shall favour them. The failure may be ascribed more to the want of a satisfactory and well digested plan of reformation, than to any other cause; and it is to this circumstance that the advocates of reform should turn their attention. Let them produce a scheme of amendment, that shall be effectual, safe, moderate, and practicable; and having accomplished this, the day of its adoption will not be very distant. With regard to all that have hitherto been proposed, we are very much of the opinion expressed in a letter from Earl Fitzwilliam to the Yorkshire Committee, where he says, 'A better Representation is not only desirable, but in a manner necessary; but of all things the most difficult to be brought about. No Plan, decently practicable, has yet been devised; and till such is ready, every public resolution upon the subject tends more to mischief than to good, because it alarms, and does not satisfy.' May our late commendable labourers in the cause of reformation be sensible, however, that, though they did not gain their immediate object, their efforts were not thrown away; for they have set an example of noble disinterested patriotism which will not be lost to their country.

We

We regret that we must now take leave of this publication. If our boundaries were less confined, there are many, very many, interesting anecdotes and observations in the volume respecting the most eminent persons, both in letters of their own composition, and in the editor's notes, which it would give us much pleasure to extract. Let this circumstance, however, confer additional weight on the wish which we have already expressed, that the work itself should be widely disseminated and carefully perused.

Q. 2.

Jo.

MONTHLY CATALOGUE,

For FEBRUARY, 1803.

AMERICAN AFFAIRS.

Art. 14. *A short View of the Administrations in the Government of America*, under the former Presidents, the late General Washington and John Adams: and of the present Administration, under Thomas Jefferson: with cursory Observations on the present State of the Revenue, &c. &c. of the United States. By George Henderson, Esq. 8vo. pp. 71. 2s. 6d. Hatchard. 1802.

THE author of this tract, who resided long in America, is of opinion that the late administrations better consulted the interest of the United States than the present government of Mr. Jefferson. He also judges it not to be the part of wisdom to extol, as a model of excellence, a constitution which has had few difficulties to surmount, few attacks to resist, and in favour of which the test of experience cannot be cited.—It is not for us to give a decided opinion on the justice of the author's remarks. Those who are more connected with the United States, and better informed respecting their internal progress or declension, will peruse the present pamphlet for themselves, and form their own judgment of its merit.

Jo.

NOVELS.

Art. 15. *Julietta*, or the Triumph of Mental Acquirements over Personal Defects. 12mo. 3s. 6d. Boards. Johnson. 1802.

We have received considerable pleasure from the perusal of this little novel. The tale is generally interesting and instructive, the language is impressive and correct, and the sentiments and reflections, though some of them will probably meet with opponents, bespeak the talents of no ordinary writer.

Julietta, excelling in every mental grace, is unhappily deformed in person, and is therefore treated with contemptuous neglect by her parents; while Clara the younger sister, though greatly inferior in character, is beloved because she is beautiful. Under these circumstances, Julietta becomes the friend, and at last the adopted daughter and heiress, of Lord Marsham, an old miser and recluse of the neighbour-

neighbourhood, whom she accidentally rescues from a watery grave. The description of his death, at a subsequent period, is given in a very pleasing and affecting manner, and it is ably designed to dispel the terrors which are usually associated with the closing scene of life.

'As they went up stairs, Julietta thought that she heard a noise in lord Marsham's room. She listened: it continued.—Terrified, she started forward: with incredible swiftness she reached the gallery, and in a moment was in his room.

'He was supported in his bed by the servants; his eyes were closed, and a cold dew hung on his forehead.

"My father!" exlaimed Julietta in a piercing tone of suppressed anguish.

"Is it you, my love?" he said, opening his eyes. "Come to me; do not be alarmed: it was a short struggle, and is now over. Mrs. Fortescue, how good this is in you! I was just preparing to send for you. Julietta, my love, I must make you blush, if, weak as I am grown, I show a braver spirit than you. Suppress your tears, my love, and do not sadden the very few hours which precede our parting."

"Parting!" cried Julietta, and her sobs and tears burst forth with violence as she flung herself in agony upon the bed. Lord Marsham endeavoured to raise her; but his strength was gone. He looked on her with an affection which moistened his cheeks with tears: but feeling all exertion too painful to him, he said lowly, "Julietta, you distress me."

'Her cries immediately ceased. She turned away her face, and with an effort which stretched every vein and muscle of her countenance, and almost burst her breast, she stopped its convulsions. She wiped away her tears, and with a tranquil, but glazed eye, she seated herself by the bed-side.

"Why," continued lord Marsham, "when I have so few hours to pass with you, should they be made disagreeable to me, and disgusting to you? A dying man's room need not be like an hospital. Take away those phials. Clear the room, and throw open the windows."

'Julietta, with a jealousy of any one else assisting, did every thing herself. She sent for flowers and fruit, of which lord Marsham was fond. She arranged his bed; and then seating herself, she passed her arm under his neck, and supported his head.

"I thank you, my child," he said with a smile. "Dismiss your apprehensions, and I shall be easy. Death, contrary to vulgar opinion, is seldom painful. I have as yet suffered little; and I feel as happy as a weak man can do. I will not affect to be gay, because I am not strong enough. But I think of dying with no feeling but a little curiosity to know what will then be."

'When the fruit came, he ate a small bit of nectarine, on the condition that Julietta and Mrs. Fortescue should each eat a whole one.

'A few minutes after, he said, "I wish I had strength to hold a pen, that I might write how easy it is to die."

'These

'These were the last words that he spoke distinctly. Utterance afterwards evidently became painful to him, and life ebbed apace. He took Mrs. Fortescue's hand and Julietta's and joined them. Mrs. Fortescue understood him, and solemnly declared that she would consider Julietta as a sister. He then looked at Julietta, and pointing upwards with his finger, whispered, "Edward."

'Julietta comprehended his meaning, and went for the portrait of Edward Mortimer. When she brought it, a lambent flame kindled in lord Marsham's eyes. He seemed to recover strength: he supported himself without Mrs. Fortescue's assistance, and drew aside the curtains. He then passed his hands across his eyes, and gazed with earnestness on the picture. He sighed, a tear fell upon his cheek: he closed the curtain, and, falling back, expired.'

We must confess, however, that this work is open to the charge of being somewhat romantic: such is the main circumstance of Julietta having succeeded in gaining the affections of Henry, who had been ardently attached to her sister Clara; while the *reserve* of the heroine, and her singular treatment of Henry after their marriage, seem to form an *excess of philosophy* which even Julietta could not have committed; and we should much doubt whether, in real life, such an experiment would have a happy termination. It is a very benevolent attempt in an author to furnish a lesson of virtuous exertion, and motives of consolation, to those who labour under personal disadvantages; and this is the object of the present volume: but we think that it would have been more likely to produce the desired effect, if the 'mental acquirements' of Julietta had been represented as more within the reach of the generality of persons in a similar situation.

Man.ᵉ

Art. 16. *Martyn of Fenrose;* or the Wizard and the Sword. A Romance. By Henry Summersett. 12mo. 3 Vols. 9s. sewed. Dutton.

Mr. Summersett's fertile and lively imagination hurries him beyond the boundaries of nature into the regions of enchantment, and we become acquainted with the fleet courser which outstrips the wind, with the magic sword which mows down armies, and with the wonderful wizard of Fenrose, who may be intitled "the prince of the power of the air."—Those who can read of such marvellous faculties, without being shocked at so flagrant a violation of the known laws of nature, will find in these volumes several interesting and amusing scenes, characters well supported, and events related in a manner which displays ability and genius. We might mention in particular the description of the field of battle, the descent of the stranger and his dog Fidelity into the abyss, and the scene of William's imprisonment in the vault.

Man.ᵉ

Art. 17. *The History of Netterville,* a chance Pedestrian. 12mo. 2 Vols. 6s. sewed. Crosby and Co.

We cannot speak much in praise of this performance; although the fair writer appears, from her moral reflections and *quotations from Scripture,* to be a friend to religion, and we may add, "a true lover of the holy church." All sectarists, not excepting the quakers,

are

are aliens from her affection.—We observe that this lady introduces *herself* not unfrequently; 'Methinks I hear my readers say.'—We therefore take the liberty of hinting to her, that the author should be so far in the back ground, as neither to think nor hear *in propriâ personâ*;—and now that we quote Latin, we farther remind the lady that *in terrorum* is not Latin. We must also hint that the accusative of *who* is *whom*; and that it is not usual, in the French language, to assign the feminine gender to a man:—'He was the *Protégée*.' ℘ Man.

Art. 18. *The Strolling Player*; or Life and Adventures of William Templeton. 12mo. 3 Vols. 12s. Boards. Symonds.

Adventures which bear the semblance of real life, whether it be in the circles of polished society or in the more humble company of itinerant comedians, cannot fail to engage the attention of the reader; since we naturally feel ourselves a party concerned in whatever may befall our fellow man:—"*Nihil humanum à nobis alienum.*" On this account, we have been amused and sometimes affected with the events related in these volumes: but we must also state those defects which counterbalance our approbation. In the first place, the language is incorrect; 2dly, there are some great improbabilities in the story, especially in Caroline's venturing out to sea with strangers; and, lastly, the hero is a man of loose morals, and introduces us to others of his acquaintance who are more unprincipled than himself. We must beg leave to decline such society; and, till he becomes more exemplary in his conduct and associates, we must withhold our patronage from the 'Strolling Player.' Do.

Art. 19. *The Heir Apparent.* By Mrs. Gunning. Revised and augmented by her Daughter, Miss Gunning. 12mo. 3 Vols. 12s. sewed. Ridgway.

The manuscript of this novel, we are told, was left unfinished by Mrs. Gunning, and was discovered by her daughter among other compositions which have not yet been presented to the world. At the request of several friends, Miss G. undertook to finish the *Heir Apparent*, and, in the character of the amiable Mrs. Doringfield, has drawn an affectionate portrait of her deceased mother.—The production, if not very interesting, is on the whole pleasing, and contains many just sentiments and reflections. The hypocritical character of Lady Ormington is well exhibited; and the catastrophe of the marriage of Desmond and Rosanna excites in the reader's mind that regret at their misfortunes, which is described to have been the portion of their surrounding friends. Do.

Art. 20. *The Author and the Two Comedians*; or the Adopted Child. 12mo. 3s. 6d. sewed. Allen.

In a modest preface, the writer of this novel expresses his doubts whether many readers will peruse it to the conclusion. We can assure him that we have not been tired with this duty; for though, as he observes, the work has not *epic unity*, the adventures introduced are humorous and amusing, and the graver parts contain sensible and judicious reflections. Do.

EDU-

EDUCATION.

Art. 21. *Surveys of Nature*: A Sequel to Mrs. Trimmer's Introduction; being, familiar Descriptions of some popular Subjects in Natural Philosophy: Adapted to the Capacities of Children. By Harriet Ventum, Author of Selima*, The amiable Tutoress, &c. 12mo. 2s. bound. Badcock. 1802.

This little book is written purposely for the use of children from the age of eight to twelve years, and it seems to us very well calculated to accomplish the intention proposed by it; though the language is sometimes above the comprehension of readers of such tender age. The dialogues are maintained during walks in the garden or the field, and are pleasingly diversified by the surrounding objects which present themselves. The observations on nature are such as tend to engage the attention of the young mind, and to increase its stock of knowlege; and should it happen that they may not always be exact, or may be somewhat doubtful, (such as the account of the heliotrope or sun-flower turning constantly towards the sun,) still the moral and pious remarks which arise are pertinent and impressive. Hi.

Art. 22. *Modern Conversations*, in Eighteen Dialogues upon various Subjects; by Cajetan Polidori: With a Selection of Proverbs and Proverbial Phrases; by the same Author. 12mo. 2s. Dulau and Co. 1802.

The colloquial use of Italian, as of every living language, can be acquired only by conversing with natives of the country in which it is spoken:—books and teachers may, indeed, supply helps, but practice alone can ensure confidence and facility. To such, however, as have no opportunities of intercourse with Italians, and are yet desirous of attaining some of the familiar phrases, we would recommend this collection; which is correctly printed, and savours of the genuine spirit of Italian conversation. If some of the topics are trivial, they are not, on that account, less remote from those daily interchanges of speech which pass current in society. Goldoni's numerous pieces (with the exception of his Venetian jargon) approach, perhaps, still nearer to the language of real life.

In his enumeration of works in which the open *es* and *os* are particularly marked, the present author has been careful to mention two or three which are nearly inaccessible to the good people of Old England: but he has omitted Florio's Dictionary, published in London, and Dr. Tourner's recent edition of Soane's *Novelle Morali*.

We should be glad to see a complete collection of Italian proverbs, treated in the simple and satisfactory manner in which a *few* of Mr. P.'s hundred are exemplified. Muir.

Art. 23. *Practical Rules for the Italian Language*; with Exercises, and Elements of Italian Conversation. By Henry Marius Tourner, a Native of Rome, P.T. & LL.D. Member of the Roman Arcadia, &c. &c. 12mo. 4s. Dulau and Co.

Dr. Tourner here presents us with a more compressed and practical form of his *New Introduction to the Italian Language*: but his rules,

* See Rev. N. S. vol. xiv. p. 112.

we apprehend, might still bear reduction, without prejudice to the interest of his pupils. The leading grammatical facts of any language may be sketched in a short outline, while appropriate idioms easily become familiar, in consequence of frequent exercises in reading, speaking, and writing. In this latter point of view, the additional portion of this publication may be studied with advantage.

In his preface, the author very properly confutes an unfounded assertion of Peretti: but he is not, in our opinion, equally successful in his attempt to overthrow the prevalent doctrine of an intimate relationship between the Latin, French, and Spanish. We mean not to deny that the French retains a tincture of antient Celtic, which, in Spanish, is blended with Moorish phraseology: yet Latin, in its pure or its debased state, may be safely affirmed to constitute the basis of both these languages.—Again, whether Gallicisms have been allowed to creep into the Italian, or Italianisms into the French, we cannot question the existence of a very marked affinity of single terms and idiomatical phrases. A native of Rome may assert the rightful claims of his vernacular tongue to *harmony* and *energy:* but an impartial inquirer may doubt how far such claims ought to be considered as *exclusive*. The Spanish, and its sister dialect the Portugueze, may at least dispute the palm.

We hear with much pleasure that a gentleman of such active habits and respectable qualifications, as Dr. T. possesses, designs speedily to supply the want of a good Italian and English dictionary. That nothing, on our part, may be wanting to render his compilement *quite complete*, we would advise him to employ an English hand in the revision of his explanations.

For the rest, we flatter ourselves that the mixed complexion of our short strictures will skreen us from the imputation of any undue *effusion of good nature towards the author or the bookseller.* Muir.

Art. 24. *The Juvenile Plutarch:* Containing Accounts of the Lives of Children, and of the Infancy of Illustrious Men, who have been remarkable for their early Progress in Knowlege. 12mo. 2s. 6d. Half bound. R. Phillips.

We are disposed to think that the progress of children, in many parts of learning, is often retarded not so much by deficiency of capacity, as by a want of confidence in their own powers; and that parents and tutors, therefore, instead of repressing, should encourage a confidence of this nature. The author of the Juvenile Plutarch aims at this point; and several characters are introduced, which conspire to teach young persons an useful lesson of self-exertion, a manly spirit, and a love of virtue and knowlege. ile/ / Man.

Art. 25. *Take your Choice:* Or the Difference between Virtue and Vice, shewn in opposite Characters. 12mo. 1s. Harris.

Industry and idleness, temperance and gluttony, humanity and cruelty, &c. are here contrasted with each other in short and easy tales, adapted to juvenile understandings. The mode in which the narratives are blended together in the printing may rather confuse some children, but the lesson is always good; and the cuts will contribute to attract attention. Do

Art.

Art. 26. *The Village Library;* for the Use of Young Persons. By Miss Gunning. 12mo. 2s. Crosby and Co.

We have some fears lest the price of this little book should place it beyond the reach of many for whose benefit it is principally designed. The language, also, is not simple enough for children:—a very common fault in these publications. In other respects, it is a commendable performance. Man^r

Art. 27. *A short View of the Natural History of the Earth*; for young Persons. By H. E. 12mo. 1s. 6d. Harris.

—And a very obscure view for children, since the terms employed in the descriptions are too *extraneous*, *terrene*, *excavated*, and *scientific* for their tender minds. D^o

Art. 28. *Some Remarks relative to the present State of Education*, in the Society of the People called Quakers. By George Harrison. 8vo. 1s. Darton and Harvey.

The little attention, which is paid by the society of Quakers to the education of youth, appears to Mr. Harrison a proper subject of animadversion and remonstrance. In this short pamphlet, therefore, he seriously and calmly exhorts his fraternity to consider the great importance of this concern; and especially at their yearly meeting, instead of lending an ear to frivolous disputes and complaints, he admonishes them to devise a plan for the better regulation of their schools, and for the promotion of piety and good morals among all classes. We heartily wish that such benevolent views for the rising generation may be noticed as they deserve. D^o

Art. 29. *An Epitome of Geography*, in three Parts; arranged after a new Manner, and enlivened by References to Antient and Modern History. By John Evans, M. A. 12mo. 3s. 6d. Boards. Symonds. 1802.

The plan of this little volume is designed to interest the pupil's attention, by blending amusement and instruction together; on which account, a concise mention is here made of many recent events in different parts of the world, serving at the same time to convey useful information to children, and to imprint on their memory the name and situation of the place. Part 3d in particular, which treats of England, &c. appears to us judiciously drawn up; and we think that, on the whole, this tract is well calculated to serve as an introduction to larger works of the kind.—At page 39, we observed an error of the press, leading to a very different sense from that which the author intended to convey;—'such may be,' for *may such be*. D^o

MEDICAL, &c.

Art. 30. *The Anatomy of the Brain explained in a Series of Engravings*. By Charles Bell, Fellow of the Royal College of Surgeons of Edinburgh. 4to. pp. 87, and 3 Plates. 2l. 2s. Boards. Longman and Co. 1802.

We have here a publication which reflects much credit on the author's anatomical knowlege, and on his skill as an artist. The plates

are executed in a very superior style of correctness and elegance; and, assisted by the concise and accurate descriptions to which they refer, they will have a considerable tendency to facilitate the study of the most complex viscus of the human body.—The different synonyma of authors are very properly given in notes, which also comprize some subordinate subjects of discussion, not necessarily connected with the explanation of the plates.

A few of the concluding pages of the volume are allotted to the consideration of the manner in which the ventricles of the brain communicate with each other; a subject which has given rise to much controversy and some ill will among anatomists.—The author agrees with Dr. Monro in his well known opinions on this point: but he attempts to shew that they are not new, and that the communication of the lateral ventricles with each other, and with the third ventricle, was known and admitted by many anatomists previously to Dr. M.'s time. His quotations sufficiently shew that the communication between the lateral and third ventricles, by means of the *foramen commune anterius*, or vulva, was known, and described by former anatomists: but they do not go so far as to prove that there were any decided ideas on an immediate communication between the lateral ventricles themselves, for the discovery of which Dr. Monro principally contends.

Of the existence of this communication in the healthy state of the brain, we entertain considerable doubt; and from attentive observation we are inclined to conclude that, though a very slight elevation of the anterior crus of the fornix will allow a probe to pass from one ventricle to the other, yet, in the ordinary situation of the parts, the communication between the two ventricles is only through the medium of the passage to the third. Yell.

Art. 3r. *A practical Synopsis of the Materia Medica,* Vol. 2d. Part I. By the Author of Thesaurus Medicaminum. 8vo. pp. 150. 3s. 6d. sewed. Baldwin. 1802.

The first volume of this work escaped our notice at the time of its publication, four years ago; and, as it is not now before us, we must content ourselves with informing our readers that, besides treating of Alimentary Substances, it comprized the first class of the author's arrangement of the Materia Medica, *Evacuants*, which were subdivided into eight sections, viz. Errhines, Sialogogues, Expectorants, Emetics, Cathartics, Diuretics, Diaphoretics, and Emmenagogues.—The first part of the 2d volume, now published, treats of Emollients, Absorbents, Refrigerants, Antiseptics, Astringents, and Tonics; and it is soon to be followed by the second part, which will complete the work.

In his examination of the individual medicines which compose the classes now enumerated, the author gives a concise and perspicuous account of their synonyms, natural history, preparations, effects, and doses: subjoining a reference to the other parts of his work in which they are mentioned under different heads; and also to such publications as treat of them more at length, or form authority for their employment. Do

Art.

Art. 32. *Practical Information on the Malignant Scarlet Fever, and Sore Throat*, in which a new Mode of Treatment is freely communicated. By E. Peart, M.D. 8vo. pp. 64. 2s. 6d. Miller. 1802.

Art. 33. *Practical Information on Inflammation of the Bowels and Strangulated Rupture*; in which a new Method of treating those Disorders is faithfully communicated. By E. Peart, M.D. 8vo. pp. 38. 1s. 6d. Miller. 1802.

Art. 34. *Practical Information on St. Anthony's Fire, or Erysipelas, and on Erythematous Affections in general; as also on Measles*; in which new Modes of Practice are communicated. By E. Peart, M.D. 8vo. pp. 33. 1s. 6d. Miller. 1802.

Art. 35. *Practical Information on Rheumatism, Inflammation of the Eyes, and Disorders in general proceeding from Inflammations of a similar Nature*; in which new Modes of Treatment are communicated. By E. Peart, M.D. 8vo. pp. 38. 1s. 6d. Miller. 1802.

The author of the above tracts, being dissatisfied with many of the principles and much of the practice of the present day, has been so fortunate as to devise a mode of reasoning which he represents as having led him to very material improvements in the treatment of many dangerous diseases. He does not make us completely acquainted with his principles: but he informs us 'that he assumes as a fact, that fevers and inflammations may arise from opposite causes, and will require remedies of an opposite nature.' Pursuing this idea, he conceives 'that Scarlatina, Scarlatina maligna vel anginosa, rubeola, erythema, erysipelas, pestis, &c. &c. are examples of one kind of fever and inflammation; and that hernia strangulata, enteritis, rheumatismus, ophthalmia, pleuritis, hepatitis, phrenitis, and other similar affections, are specimens of the contrary kind.' The remedy which he employs in the first class is carbonate of ammonia, given to adults in the doses of from 6 grains to 12, every two, three, or four hours, either in water, or made into pills with aromatic confection:—those which he employs in the second are calomel and opium; which, in cases of enteritis, and strangulated hernia, he gives in the quantity of from three to five grains of the one, and from half a grain to two grains of the other, every one, two, or three hours.

We deem it unnecessary to do more than report the general plan of the author's treatment; the success of which, according to him, has been uniform and unprecedented. Out of nearly three hundred cases, in which he employed the ammonia in *scarlatina anginosa*, he lost only two; and in them, the disease seemed to him to be too far advanced, to afford any chance of his remedy being serviceable. —After the fate of numerous specifics which have, at different periods, been brought forwards for the cure of diseases, we need hardly caution our readers against placing too much confidence in any new suggestions of that kind. The opinion formed of Dr. Peart's practice will much depend on the idea entertained of his judgment, candour, and accuracy; which do not appear pre-eminent in the tracts before us.

Yell.

Art. 36. *A practical Treatise on Diet*, and on the most salutary and agreeable Means of supporting Life and Health by Aliment and Regimen. Adapted to the various Circumstances of Age, Constitution, and Climate; and including the Application of modern Chemistry to the Culinary Preparation of Food: By W. Nisbet, M. D. Author of the Clinical Guide *. 8vo. pp. 434. 6s. Boards. R. Phillips. 1801.

We have in this work a pretty extensive and minute, though rather a common-place view of the nature and effects of most of the substances which are employed as food; together with observations on many other circumstances connected with the support of life and health.—The author, however, seems in many cases to have adopted opinions on the properties of different kinds of aliment, without taking into consideration any of the experiments which have been made by philosophers of modern times on the subject of digestion. This process, if we may judge from observations which sometimes occur in his work, is considered by him as intimately connected with fermentation and acidity; though it has been shewn that, in the healthy stomach, neither of these changes necessarily takes place. Yell.

Art. 37. *The English Olive Tree*, or a Treatise on the Use of Oil, and the Air Bath: With Miscellaneous Remarks on the Prevention and Cure of various Diseases, Gout, Rheumatism, Diabetes, &c. By the Rev. W. Martin Trinder, LL. B. at Oxford, and M.D. at Leyden. Second Edition, much enlarged. 8vo. pp. 96. 5s. Dwyer. 1802.

The union of the divine and the physician is strongly recommended by the author of this work, as likely, among other reasons, to raise the poor clergy from secret distress to competency; and to cut down the present rate of fees, particularly in England, so as to exclude no man from ready and judicious aid.—We shall not enter into an examination of the propriety or expediency of the clergy becoming practitioners in medicine, nor of the reasons which the author has adduced on this subject. We have no doubt that he means well in these and the other remarks which he now lays before the public; but we by no means consider him, from the present specimen of his success in the prosecution of medical inquiries, as having done much towards making the union of professions popular.

The air bath, or in other words the exposition of the naked body to the cool morning air in a bed-room, is recommended by the author as well adapted to prevent disease, by exciting a discharge of perspirable matter, and removing the tendency of the fluids to putrefaction. Friction with oil he considers as useful in recruiting strength, when exhausted by fatigue, without producing an obstruction of the exhalants. He also extols it as a valuable remedy in plague, dropsy, and many other diseases. He is of opinion that, 'if oil, poured on the troubled waves of the sea, can assuage their restlessness, so inunction over the human frame may soothe the irritability of the nerves, and restore the mind to tranquillity;' and hence he recom-

* See Rev. vol. xxxviii. N. S. p. 314.

mends

mends it 'in indirect debility, and consequent spasm in the nervous system, whether from vexation, ebriety, voluptuous excesess, or from causes inherent in the constitution.' Yell.

Art. 38. *Dissertations on White Swelling of the Joints, and the Doctrine of Inflammation.* By John Herdman, M.D. Fellow of the Royal College of Surgeons of Edinburgh. 8vo. pp. 279. 5s. Boards. Bell, Edinburgh; Johnson, London. 1802.

Though the object of the present work is to improve the treatment of white swelling of the joints, the author does not appear to speak from actual experience in this disease. He disagrees with Mr. Benjamin Bell on the propriety of dividing it into the scrophulous and rheumatic species; and he states it as his decided opinion, that it always partakes of the nature of scrophula, that it has its origin in debility, and that it is to be cured by an invigorating and stimulating plan of treatment. He disapproves of the antiphlogistic regimen, topical bleeding, purging, and cold applications; and he recommends nourishing food, the warm bath, warm fomentations, pressure with rollers, and rest. If the disease should not yield to this plan, he advises friction with the opiate liniment, or some oleaginous substance, immediately after the fomentations; and he *supposes* that, in this stage, small doses of mercury may have a good effect. He adds that it may *perhaps* be proper to employ blisters: but, from the very slight manner in which he seems to estimate this important remedy, he appears to be imperfectly acquainted with the good effects frequently experienced from their employment. Do

POETRY, &c.

Art. 39. *The Encyclopædia of Vocal Humour:* Being Songs of Wit and Whim; many of them original. 12mo. 1s. 6d. Thurgood. 1802.

Numerous compilations of this kind have been presented to the public, at different times; and of all of them it might be said that their contents were very various, not only in point of subject and manner, but in point of merit. To the small selection before us, nearly the same character will apply: but, on the whole, we think that there is by no means a predominance of inferiority: a number of good old songs are preserved: several of those which are original have considerable comic effect; and nothing has been admitted to transgress the bounds of propriety. G. 2.

Art. 40. *An Elegy sacred to the Memory of Lady Wright,* formerly of Ray-House, Essex, but late of Bath; who, on the 6th of January in the Year of Jesus Christ 1802, quitted the dark Wilderness of this World for the happy Regions of Light, Bliss, and Immortality. By the Author of the *Celestial Companion* * (R. Woolsey). 4to. pp. 23.

A pious and affectionate tribute to the memory of a much esteemed Friend.—The use of the monosyllable *here* for *hither*, at the end

* This work is at present under our consideration.

of two of the stanzas, is inadmissible; and the following line loses its measure, if properly pronounced:

" For me, ăbsēnt or present was designed." Man.

Art. 41. *The Horrors of Bribery;* a penitential Epistle from Philip Hamlin, Tinman, to the Right Honourable H. Addington, Prime Minister. To which is added a Postscript; containing *sensible* Animadversions on Judge Grose's *solemn* and *serious* Address to the unfortunate Tinman. Edited by Peter Pindar, Esq. 4to. 1s. 6d. Dean.

P. P. in general gives us a penny-worth for our penny: but here the rogue has completely taken us in, and has sadly disappointed our features, which were all prepared for a little risible exercise. The Tinman, though he *hammers* away in the true west-country dialect, assisted by his friend *Tap*, makes duller music than we should have expected to have heard from any tin-shop in the purlieus of Parnassus.—May it repent thee, P. P., of *doing* Philip Hamlin's letter into *verse;* for thou oughtest to have been better employed, and not have buried thy genius in a tinker's budget! Thy muse seems to resent such vile drudgery, and does not recover herself till she speaks *in propriâ personâ*, which happens not till she comes to these two stanzas, with which the poem concludes:

'*Such* are the TINMAN's tuneful sighs,
That from his gloomy mansion rise,
Something like song from dying swans of old:
Then, ADDINGTON, thy rigour quit,
Nor boast the iron heart of P—;
But show that *thine* was form'd in MERCY's mould.

'Yes, let the culprit be forgiv'n—
No *actual rape* took place, thank Heav'n!
He wish'd to *buy* thine Honour's pure embraces,
I own with *aukwardness* he strove—
A country Bumpkin in his love—
A simple Cymon, 'midst the polish'd GRACES.
Then smile, and put the Bumpkin out of pain,
And send him *whistling* to his *shop* again.'

Having thus, in spite of our mortification, endeavoured to exhibit him to the best advantage, we shall be very angry if P. P. does not look gracious, and promise to make us amends for thus introducing us to his new acquaintance, the crock and kettle-mender, whose melancholy penitence quite overcomes us:

'Hear me a bit—Lord! Lord! I thort no harm
I ne'er once thort of making zich a starm.'

Moy

Art. 42. *The Lapse of Time.* A Poem, for the New Year. By Rebecca Edridge. 4to. 1s. Robson.

This lady's memory outruns her imagination, and her verses exhibit more traces of poetic reading than trains of poetic fire. She may not, however, so much wish to be a good poet as a good preacher, and may

may excuse us from the fulsome flattery of telling her that all the muses presided at her birth, if we echo a part of her serious exhortation:

——————'O then, while yet ye may,
Ye sons of sensuality and vice!
Welcome the annual change with change of life;
That as the seasons roll their vary'd round,
From year to year, ye nearer may approach
Perfection, and sense refine to spirit.
So that at last among the cherubim
Ye may be found rejoicing!'

Was the lyre ever strung more completely to the tune of an old sermon?

Mo-y.

LAW.

Art. 43. *Essays: On the Action for Money Had and Received; on the Law of Insurances; and on the Law of Bills of Exchange and Promissory Notes.* By William David Evans, Esq. Barrister at Law. 8vo. pp. 540. 10s. 6d. Boards. Robinsons.

In the first of these essays, which discusses a subject that has been only incidentally treated by other writers, we discover many marks of patient investigation, and nice discrimination. Mr. Evans, however, cannot accede to the doctrine laid down by Mr. Justice Buller in the case of *Lowry* v. *Bourdieu*, Dougl. 468, where his Lordship observed, "That there is a sound distinction between contracts executed and executory; and if an action is brought to rescind a contract, you must do it while the contract continues executory." Such a decision, the author conceives, cannot be sustained on any principles of general reasoning.—It must be observed that the law, as laid down by Mr. J. Buller, has been recognized by Mr. J. Heath in the subsequent case of *Tappenden* v. *Randall*, C. P. T. 41 Geo. III. 2 Bos. & Pull. 467. His Lordship says, "It seems to me that the distinction adopted by Mr. Justice Buller between contracts executory and executed, if taken with those modifications which he would necessarily have applied to it, is a sound distinction. Undoubtedly there may be cases where the contract may be of a nature too grossly immoral for the Court to enter into any discussion of it: as, where one man has paid money, by way of hire, to another to murder a third person. But where nothing of that kind occurs, I think there ought to be a *locus pœnitentiæ*, and that a party should not be compelled, against his will, to adhere to the contract."

The contents of the present volume are highly creditable to the talents and knowledge of the writer; and we recommend it with perfect confidence to the attention of our professional readers.—The printer has not discharged his duty with so much accuracy as the author.

S.R.

Art. 44. *The Reports of Sir Edmund Saunders, Knt.*, late Lord Chief Justice of the King's Bench; of several Pleadings and Cases in that Court, in the Reign of King Charles the Second; with three Tables, 1st, of the Names of the Cases, 2dly, of the Matters

ters contained in the Pleadings, and 3dly, of the principal Matters contained in the Cases. The 3d Edition, with Notes and References to the Pleadings and Cases. By John Williams, Serjeant at Law. Royal 8vo. Vol. II. 1l. 16s. Boards. Cadell and Davies. 1802.

Of the first volume of this highly improved edition, we gave an account in our 30th Vol. N. S., to which we must refer our readers, as its presents a view of the many valuable additions introduced by the present editor. These Reports have always been in high estimation, and have received a great accession to their utility by the very learned, comprehensive, and judicious notes of Serjeant Williams. Indeed, several important topics, such as Common Recoveries, *Scire Facias*, Error, Policies of Insurance, Contingent Remainders, and Executory Devises, are considered in these volumes with such accuracy, and at such length, as nearly to supersede the necessity of applying to any other works for information on those subjects.—Whether this performance will be found useful on the Circuit, according to the editor's expectation, we will not presume to determine: but we are perfectly satisfied that, in many other situations, it will greatly facilitate the labours of the professional man.

S.R.

POLITICS.

Art. 45. *Ten Letters, principally upon the Subject of the late contested Election at Nottingham.* 8vo. 1s. Jordan.

We have here a correspondence between Mr. Davison and Mr. Maddock, Nottingham electors, in which the former complains of being calumniated by the latter, as "an enemy to the executive Government;" and the latter replies without either boldly maintaining or ingenuously retracting the charge. Mr. Davison is a manly, clear-headed Whig, and has defended his character and political principles with great spirit and ability.

Mo-y.

Art. 46. *A Letter to John Bowles, Esq.* on the Subjects of his two Pamphlets lately published, and intitled, "Thoughts on the late General Election as demonstrative of the Progress of Jacobinism," And "A Letter addressed to the Honourable Charles James Fox, in Consequence of his Speech in the House of Commons, on the Character of the late most Noble Francis Duke of Bedford," &c. &c. 8vo. 4d. Jordan.

Mr. Davison here again enters the lists; and, after having vindicated his own character, he proceeds in behalf of the Nottingham Whigs to inflict public chastisement on Mr. Bowles, for misrepresenting the procession at the late election in that town, as indicating *the progress of Jacobinism* in this country. Mr. D. boldly and unequivocally contradicts Mr. B.'s assertions, and expresses surprize that he should have the audacity to publish such a string of slanderous untruths.

Do

Art. 47. *A Letter to Robert Davison, Worsted Spinner*, by Mr. Alexander Foxcroft, Attorney at Law, Nottingham; with the Reply of the former thereto. 8vo. 6d. Jordan.

A con-

A continuation of the Nottingham Election controversy, Parchment *versus* Worsted Stocking; in which, Parchment rattles most lustily, but Worsted Stocking gives him such a hard dry rub in reply, that he shrinks vanquished from the field. Indeed, the Worsted-Stocking conceals a two-edged sword of no common keenness and temper, by which the Parchment is cut to atoms and made the sport of the winds. Mo-y.

Art. 48. *A Letter to the Electors of Nottingham.* By John Cartwright, Esq. 8vo. Pamphlet. 1803.

Major Cartwright's political principles are well known, and, *qualis ab incepto*, he has steadily persevered in recommending and defending them. Undauntedly he continues to maintain the necessity of a parliamentary reform; and in offering himself a candidate to the electors of Nottingham, on the occurrence of any vacancy, he exhibits to them his views of the real nature of the British Constitution, of our situation, of our wants, and of our prospects. In a strain of bold, nervous, and animated eloquence, he attacks that which is termed the borough-faction, and reprobates with indignation the despotic principle of 'Taxation without representation.' To true Whigs, including we trust *sancta cohors comitum*, many of Major Cartwright's periods will be highly relishing, while to those of an opposite cast they will be "wormwood." He considers the prevention of a parliamentary reform as having been the real object of the late war; he exposes those writers who, at its commencement, laboured to explain away the nature of our constitution, as bottomed on representation; he urges the necessity of recurring to original principles, in order to preserve our national greatness; and he concludes with observing, that it is not for an Englishman to despair of the Liberties of his Country. Do

Art. 49. *The State of Things in* 1803; in a Dialogue between the Old Year and the New Year. 12mo. 6d. Hatchard.

The old departing gentleman exhibits no very comfortable prospect to his successor. He complains of being 'wearied with some men's vices and other men's absurdities;' and neither in politics nor in religion can he find much to please him. He seems most to be disturbed, however, on his dying pillow, by the publication of Sunday Newspapers; which he was forced to hear cried about with as little ceremony as milk and mackerel. The Old Gentleman professes an ardent attachment to Mrs. Hannah More, but he leaves her no other legacy than his blessing. Do

Art. 50. *The Substance of the Speech of the Right Hon. Henry Addington*, in the Committee of Ways and Means, Dec. 10, 1802. 8vo. 1s. Hatchard.

The impression made by this speech was favourable to the character and talents of the minister. It offers statements which are said to be satisfactory, and holds out pleasing prospects for the future: but, by the issue of Exchequer bills to the amount of 11,000,000, it appears that the income of the State is not yet adequate to its annual expenditure. Do

Art.

Art. 51. *The Importance of Malta to Great Britain, as a Naval and Military Station, considered.* By George Orr, Esq. 8vo. 1s. Ginger.

The substance of this sensible pamphlet may be given in the author's own words: 'Malta is *the watch tower* of the Mediterranean and the Levant; and compared with Gibraltar, the latter can stand no sort of competition. The possession of the former is much less expensive; and its harbours are so commodious, that the whole British navy might ride in safety in them: whereas in the latter there is no protection in its harbour even for a single ship.' According to this representation, the exchange of Gibraltar for Malta would be no impolitic measure, if that island cannot otherwise be honourably and safely retained. Gibraltar is perhaps a mere national feather: but, if we were in possession of Malta, we might command the coasts of Africa, Egypt, Syria, Sicily, Italy, and the southern coasts of France and Spain; and to surrender it into the hands of the Neapolitans is in fact to give it to France.—Mr. Orr is of opinion that it would be absurd to restore the Knights of Malta. Moy.

Art. 52. *A Letter addressed to the Citizens of London and Westminster*; suggesting Improvements in the Police; congenial with the Principles of Freedom and the Constitution. By T. Colpitts. 8vo. 1s. Jones. 1803.

Society in a vitiated state will not easily tolerate those remedies which are essential to its reformation; and if Mr. Colquhoun's accounts of the metropolis may be taken as *data*, we must despair of those general and persevering exertions in favour of virtue, which are necessary to purify the public morals. Mr. Colpitts is of opinion that the vicious would be more effectually restrained, if the present race of police officers (runners) were disbanded, and the police placed in the hands of the citizens at large; all the respectable inhabitants being obliged to take the acting part by rotation, and to extend a vigilant eye to the conduct of every individual in every district, by visiting each house as soon as inducted into office. He advises that Pawnbrokers should be required by law to deliver to the police officer of the district, once in a week, *triplicates* of every article taken in pledge by them; and he would also oblige coal dealers to carry with them, on the delivery of coals, a legal measure, properly stamped. Such hints may be worthy of attention; though Mr. C. will not be able to prevail on the inhabitants of large cities to banish immorality from them. Do

MISCELLANEOUS.

Art. 53. *The Life, Adventures, and Opinions of Col. George Hanger.* Written by himself. To which is added, Advice to the Prelates and Legislators, how to correct the Immorality and Jacobinism of the present Age, and at the same Time increase the Revenue. Advice to the lovely Cyprians, and to the Fair Sex in general, how to pass their Lives in future to their better Satisfaction, and to enjoy with Discretion the three Cardinal Virtues.—On Matrimony, Compulsive Wedlock, and on Polygamy.—On the Misery

of Female Prostitutes.—The History of Ægyptia, the Pamela of Norwood, and Paragon of the Ægyptian Race; the Author's Marriage with her, and her cruel Infidelity and Elopement with a travelling Tinker;—and a History of the King's Bench Prison, written by the Author during his Custody under the Marshal of that Prison, descriptive of the Miseries endured by the Prisoners, and the extravagant Expence incident to their Confinement. 2 Vols. 8vo. pp. about 400 each Vol. 16s. Boards. Debrett.

Col. Hanger certainly possesses wit: but he forgets that a man may laugh till he cries, and that then he does not wish to laugh any longer. Irony, in which he particularly indulges, may be carried too far. An antient critic, wishing to restrain writers from attempting dilated pathos, reminds them that nothing dries up sooner than a tear; and of the risible faculties it may be also said that they soon tire, and that, by an injudicious endeavour to protract pleasure, weariness and pain are excited. Never was this remark more forcibly illustrated than by Col. Hanger's Miscellany. Like the eternal *titter* which we have sometimes witnessed, when we have unfortuately been in vulgar company, his humour, so far from exhilarating us, at last subdues and makes us grave. He has seen the world, from the court to the night-cellar, and has undoubtedly powers of amusement: but why, as Mrs. Slipslop would say, will he *iron* us to death!—We discern no wit in the effigy of himself suspended on the gallows; it will not serve for a pun on his name: for he is there not the *hanger*, but the *hanged*.

The Colonel describes himself as *nudus agris, nudus nummis*; and well he may, after having expended for only one winter's dress-clothes the sum of nine hundred pounds. Having taken more liberties with himself than he would choose any man to take with him, he proceeds to offer his advice to *Prelates, Cyprians*, &c. at considerable length: but then, as children say at school, it must *all be taken the backward way*; and, not being *Crabs*, we are tired of this retrograde motion.

Mo-y.

Art. 54. *A Letter to the Hon. Col. George Hanger*, from an Attorney at Law. 8vo. 1s. 6d. Debrett.

If we became grave at the vast exuberance and incessant reiteration of Col. Hanger's dry humour, we were forced to smile at this attorney's serious and argumentative reply to what he calls an hurly burly attack on the profession of the Law. All that he advances may be very just, and much to the purpose: but did the occasion call for a sober vindication? We should as soon have expected a letter from the Bench of Bishops to Col. Hanger,—thanking him for kindly advising the ladies to fasten their petticoats to their shoes, when they walk along the street, lest any Bishop, passing by and seeing a beautiful leg, should have his thoughts diverted from things above,—as an expostulatory one from an Attorney, complaining of his having treated the *limbs* of the law too roughly. No doubt, this laughing Democritus sometimes means to be serious, but he has so blended grave irony with grave admonition, that few probably will give themselves the trouble to separate the one from the other.

Do

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Art. 55. *An Inquiry into the Causes and Effects of Emigration from the Highlands and Western Islands of Scotland,* with Observations on the Means to be employed for preventing it. By Alexander Irvine, Minister of Ranock. 8vo. pp. 158. 3s. 6d. sewed. Longman and Rees. 1802.

Emigration, when carried to any extent, is one of those serious evils which it is much easier to deprecate than to resist by adequate remedies. When bodies of men annually quit their native country with the purpose of never returning to it, they must be actuated by foreign temptation, domestic dissatisfaction, or the combined operation of both these causes. The fact itself respecting the Highlands seems to be indisputable. 'It is said that last year upwards of five thousand people emigrated (to America), and that this year (1802) four thousand or more are about to follow.' Mr. Irvine does not mention these numbers as strictly correct: but he positively asserts that 'there are *some parts* of the Highlands where population has diminished one-fourth within these ten or twelve years, and where this depopulation is severely felt.' By the arguments here employed, the reader is led to believe that this is an evil of an alarming nature; yet, if we are to admit the statement at p. 8 and 9, the object of Mr. I. is completely nugatory; for it is there not only asserted 'that the Highlands are more populous now than they were a hundred years ago, and are still rapidly increasing,' but that 'Emigration may partly be the cause of this rapid increase.' It is added that

'No country upon the face of the earth has risen so rapidly in the scale of improvement, nor attained eminence through such difficulties. In the space of fifty years, the value of property has arisen to a pitch unexampled in the history of any mountainous country *. The price of labour has kept pace with it. Money has increased in proportion, and, comparatively speaking, affluence shines now, where formerly penury and sorrow hung their heads in darkness.'

What, then, it may be asked, is the ground of complaint? It may be 'a singular phenomenon in the history of Great Britain, (as Mr. I. remarks, p. 155.) that so many citizens should leave *the most favoured province*:' but if, on the whole, emigration operates rather as a benefit than an injury to this most favored land, how is it to be deplored? In this view of the subject, it may be wise, according to

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'* A gentleman of respectability and extensive local knowledge, of obliging manners and patriotic zeal, was good enough to furnish me with an example of this. The lands of Glencarnock, lying in the parish of Balquhidder, were bought by the Earl of Moray in 1764 at 3800l. At Whitsunday 1801 they were set at above 800l. f yearly rent, an not a shilling expended by the proprietor upon mprovements.

'The farm of Invermenty, in the same parish, was feued by the Duke of Athole in 1736 to Donald M'Leran at the agreed price of 300 merks Scots. It was sold at a public sale in 1794 for 3620l. Sterling, and not a shilling laid out upon improvement. Many such instances might be quoted. Let these suffice.'

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the common adage, *to let well enough alone;* and not to interfere by measures of prevention, which are likely to do more harm than good. For what purpose, then, has Mr. I. been employing his pen? Is his interference prudent?—Leaving him to settle these questions with his countrymen, we shall content ourselves with briefly laying before our readers the contents of his pamphlet. It distinctly enumerates, first the causes of emigration, and next its effects. Then follow observations on the means to be employed for preventing emigration, and on the conduct of Government with respect to it; and to the whole are subjoined some miscellaneous observations.

From the details given in these pages, and the various suggestions respecting the improvements necessary to be undertaken in the Highlands, in order to fix the affections of the inhabitants to their native land, and to prevent their migration, we see nothing to confirm the description which the author gives of the Highlands as a *most favoured province.* That district is certainly capable of amelioration, and it concerns the Government and the land-proprietors to direct their attention to this object: but it is extremely impolitic to employ coercion, or even to use dissuasives. Make the Highlander as comfortable as circumstances will admit, and let his habitual enjoyments operate to bind him to his native mountains: but if they fail to produce the desired effect, restrain him not, lest he should regard his home as his prison. Empires flourish not by such means. Mo-y.

Art. 56. *A Picture of Monmouthshire,* or an Abridgement of Mr. Coxe's Historical Tour in Monmouthshire. By a Lady. Crown 8vo. 5s. Boards. Cadell and Davies.

This abridgement of Mr. Coxe's Tour (see Rev. Vol. xxxvii. N.S. p. 113.) is dedicated by the *Lady Epitomist* to that gentleman, and published with his permission. It owed its origin, we are informed in the advertisement, to a few minutes or notes made for a friend, who was about to travel into Monmouthshire; and proving of great service to him, it was thought that it might be generally acceptable to the tourist in this part of the country. The undertaking is executed with taste as well as brevity: but a map of Monmouthshire ought to have been subjoined. D.

Art. 57. *An Introduction to the Knowlege of rare and valuable Editions of the Greek and Roman Classics:* Being, in part, a tabulated Arrangement from Dr. Harwood's View, &c. With Notes from Maittaire, De Bure, Dictionnaire Bibliographique, and References to antient and modern Catalogues. By T. F. Dibdin, A. B. 8vo. pp. 75. 3s. 6d. Boards. Payne, &c. 1802.

A very useful catalogue for the direction of the classical student in the choice of editions; and the more valuable, because the work of Dr. Harwood, on which it is partly formed, is now become exceedingly scarce, and is moreover not altogether correct. The notes form a principal part of this publication, and contain much information on the subject of editions.

If this work should be favorably received, the author intends that it shall be succeeded by another on a larger scale. The public are much indebted to Mr. Dibdin for the troublesome office which

he has undertaken; and we hope that they will both profit by his labours and promote his future success. Man.

CORRESPONDENCE.

A letter from Mr. Gifford, politely acknowleging himself indebted to our remarks on his translation of Juvenal, (see the last Review,) reminds us of two or three slips of the pen which occurred in transcribing some passages from that work.—In p. 16. of the article, the following line,

'Spasm, sudden death, and age without a will,'

is quoted without inserting the word *age*, by which omission it appears deficient in quantity. Our objection to it, however, was derived from its want of rhithm, which still remains.—In p. 12. line 2. *black* should be *bleak*; and near the bottom of that page, *dwindled* should be *dwindling*.

Mr. Mason, author of the Supplement to Johnson's Dictionary, (see Review for October last,) has addressed a letter to us, in which he maintains the propriety of swelling that work by adding to it every word which 'he knew to be in Spenser.' We cannot be of this opinion.—Dr. Johnson, by excluding that writer from his collection of English poets, has given a decided proof that *he* considered Spenser as obsolete.

The word *Airy*, which we pointed out as omitted in the Supplement, Mr. M. says is inserted twice, viz. under *Aerie* and *Eyry*: but it would most generally be sought under the former orthography, and therefore, as in our case, would not be found. *Surf*, he rightly alleges, is in its place: we know not how we overlooked it. *Donkey*, he informs us, was omitted as belonging to *cant* dialect: but we doubt this decision. *Gerkin* he considered as a corruption of *Gorkem*, which is inserted: but this also may be questioned.

We have been "moved and seduced by the instigation of *the Devil*," the primeval tempter of mankind, to violate the resolution which we have formed, and of which we lately gave notice, respecting *new impressions* of books: but we are determined to shew that we can resist "*Satan and all his works.*"—*Sat. sap. verb.*

We find our suspicion to be well founded, that the matter again recommended to us by MM. Jafozi and Vahotsav is not an object of our attention.

*** In the APPENDIX to Vol. XXXIX. of the M. R. which was published with our last Number, p. 522. l. 23. for 'auriating,' r. *anointing*; and in the INDEX, article *Pyramid*, after 'in it,' add, 532. *MS. said to be found in it*, &c. Art. *Tiger*, after 'Ganges,' add, 481.

☞ In the Rev. for January, p. 12. l. 2. for 'black,' r. *bleak*; and l. 4. fr. bott. for 'dwindled,' r. *dwindling*. P. 16. l. 28. after 'and,' insert *age*. P. 104. l. 9. transpose the word *only*, and place it after, '*add.*' P. 105. l. 15. for 'works,' r. *productions*.

p. 157. l. 10. for 'neither,' r. either.
185 - l. 24. for 'comparative of the charges,' r. of the comparative charges.
195, 6. dele some of the hyphens, as marked.
210 l. 12. fr. bott. for 'Juvenal', r. Juvenile.